891-21
Epi/Epi
66056

00066056

NOT TO BE ISSUED OUT
WITHOUT PERMISSION.

BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY
TOWN HALL, BOMBAY.

Digitized with financial assistance from the
Government of Maharashtra
on 23 January, 2019

THE SACRED BOOKS OF THE EAST DESCRIBED & EXAMINED.

THE RAMAYANA

OF

VALMIKI.

AN ENGLISH ABRIDGMENT,

WITH

INTRODUCTION, NOTES, AND REVIEW.

Intended to give a correct outline of the Poem, with the opinions of eminent Oriental Scholars as to the Authorship, etc., and an examination of its claims as a Sacred Book.

66056

a c.

FIRST EDITION, 3,000 COPIES.

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA :
LONDON AND MADRAS.

1896.

THE SACRED BOOKS OF THE EAST DESCRIBED AND EXAMINED.

HINDU SERIES.

THIRD VOLUME.

EPIC POEMS AND PURANAS.

THE RAMAYANA.

THE MAHABHARATA.

THE VISHNU PURANA.

1369

Nxa-e-6

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA:
LONDON AND MADRAS.

1898.

66056

00066056

CONTENTS.

Page

INTRODUCTION. ... v

Authorship and Date, vii; Metre, vii; Text, viii; Subject, how far Historical, p. ix; Comparison with the Mahabharata, p. xi; Comparison with the Greek Iliad, p. xi; Excellencies of the Ramayana, p. xiii; Translations, p. xiv.

BOOK I.

BALA KANDA. ... 1

Dasaratha's Horse Sacrifice; the birth of Rama; his education; encounter with Rakshasas; the breaking of the bow, and marriage with Sita.

BOOK II.

AYODHYA KANDA. ... 16

Rama's proposed installation as Heir Apparent; sent, through Kaikeyi, to the forest; the hermitage; Dasaratha's death; meeting with Bharata.

BOOK III.

ARANYA KANDA. ... 48

Rama, Sita, and Lakshman in the forest; mutilation of Surpanakha; contest with the Rakshasas; Sita carried off; Rama's lament.

BOOK IV.

KISHKINDHA KANDA. ... 69

Rama's league with Sugriva; Bali slain; gathering of the monkey host; the search for Sita; Sampati's tidings; the council about crossing the sea.

BOOK V.

SUNDARA KANDA. ... 83

Hanuman's leap; Sita discovered; Ravana's wooing and threats; Sita's lament; Sita and Hanuman; the ruin of the Asoka grove; Hanuman's return and meeting with Rama.

BOOK VI.

Page

YUDDHA KANDA. ... 95

Lanka invaded; Ravaṇa's preparations; numerous engagements; Kumbhakarna roused and slain; Indrajit's victory; the medical herbs; Ravana's sally; death of Ravana; Sita disgraced and restored; return to Ayodhya and installation of Rama.

BOOK VII.

UTTARA KANDA. ... 124

Origin of the Rakshasas; the history of Ravana and his brothers; Sita banished; birth of Kusa and Lava; message to Sita; Sita enters the earth; Rama and Kala; Durvasas; death of Lakshman and translation of Rama.

THE RAMAYANA EXAMINED AS A SACRED BOOK. ... 136

STATE OF SOCIETY, 136; Ayodhya, 136; Slavery, 137; Caste, 137; Drunkenness, 137; Position of Women, 138; Licentiousness, 139; The RAMAYANA DISPROVED AS A SACRED BOOK for the following reasons: Its utter disregard of Truth, 140; its false Geography, 142; its Polytheism and degrading representations of God, 142; its false Promises, 143; the Character of Rama, 144; The TRUE INCARNATION, 145; A National Religion, 148; the Claims of Christianity to consideration, 149.

LIST OF PUBLICATIONS. ... 154

ERRATA.—Page 58 for Airavati, read Airavata; page 63 for Jayatus, read Jatayus.

THE RAMAYANA.

INTRODUCTION.

The title RAMAYANA, made up of *Rama* and *ayana*, means 'the Adventures of Rama.' The poem is said to have been composed by Valmiki, at the command of Brahma, by whom all the details would be revealed to him.

Authorship and Date.—Valmiki is said to have begun life as a highway robber, but repenting of his misdeeds, he betook himself to a hermitage on a hill near the junction of the Ganges and Jumna. The *Adhyatma Ramayana* has the following notice of him:

"The sage, although a Brahman by birth, associated with foresters and robbers. Attacking on one occasion the seven Rishis, they expostulated with him successfully, and taught him the *mantra* of Rama reversed, or *Marâ, Marâ*, in the inaudible repetition of which he remained immovable for thousands of years, so that when the sages returned to the same spot they found him still there, converted into a *valmiki*, or ant-hill, by the nests of the termites, whence his name Valmiki."*

The time when Valmiki lived is uncertain. The poem makes him contemporary with Rama. It is generally supposed to have been composed about five centuries B. C. There is no reference to Rama in the Vedas, the language of which differs by centuries from that of the Ramayana. On the other hand, the Ramayana records no case of Sati, and there is only a single allusion to Buddha, which is admitted not to have been part of the original. When the poem was composed the southern regions of India had not been occupied by the Aryans; but it seems to have received its present form a century or two later.†

Metre.—In the introduction Valmiki is claimed to be the author of the *sloka* metre, in which it is composed; but it is also found in the Vedas. It "consists of two lines each containing sixteen syllables, or rather of four lines of eight syllables of each, the intervals between the first and second and third and fourth of which are not always so distinctly marked as that between the second and third. It corresponds then roughly to four lines of the octosyllabic metre which will generally be found to reproduce it without, as a rule, either condensation or amplification."‡

The following specimen is given by Muir:

Samâpte tu kratau tasmin vâjimedhe mehâtmanah |
Havirbhâgân avâpyeshtân jagmur devâh yathâgatam |

* Wilson, *Specimens of the Hindu Theatre*, Vol. I. p. 313. Quoted by Griffith.
† Williams, *Indian Wisdom*, p. 312, 313.
‡ Griffith, *Introduction*, pp. viii. ix.

"When that horse-sacrifice of the great king had been completed, the gods, having received the desired shares of the oblations, departed as they had come."*

Williams gives the following as nearly translated literally, but not consecutively. It contains the noble pleadings of Sita to accompany her husband into banishment:

"A wife must share her husband's fate. My duty is to follow thee
Where'er thou goest. Apart from thee I would not dwell in heaven itself.
Deserted by her lord, a wife is like a miserable corpse.
Close as thy shadow would I cleave to thee in this life and hereafter.
Thou art my king, my guide, my only refuge, my divinity.
It is my fixed resolve to follow thee. If thou must wander forth
Though thorny trackless forests, I will go before thee, treading down
The prickly brambles to make smooth thy path. Walking before thee, I
Shall feel no weariness: the forest-thorns will seem like silken robes;
The bed of leaves a couch of down. To me the shelter of thy presence
Is better far than stately palaces, and paradise itself."†

Mr. R. T. H. Griffith, formerly Principal of the Benares College, has translated the poem into English verse, in octosyllabic metre, like Scott's *Marmion*. The following are specimens:

Brahma says to Valmiki:

"The tale that saintly Narad told
In all its glorious length unfold,
In all thy poem, through my grace,
No word of falsehood shall have place."

Sita says to Rama:

"My lord, the mother, sire, a son
Receive their lots by merit won;
The brother and the daughter find,
The portions to their deeds assigned,
The wife alone, whate'er await,
Must share on earth her husband's fate."

Text.—*The Westminster Review* has the following remarks on the changes which have taken place in the text:

"The poem has evidently undergone considerable alteration since the time of its first composition, but still underneath all the subsequent additions the original elements are preserved, and careful criticism might perhaps separate the interpolations and present the more genuine parts by themselves. The task, however, would be difficult, and perhaps as impracticable as it has proved in the Homeric poems. For many ages it is certain that the work existed only by oral tradition, and each rhapsodist added or altered at his pleasure, or to suit the taste or vanity of the princely families whom he served. The measure of the poem, moreover, is of a somewhat fatal facility, and many rhapsodists would naturally be ambitious of mingling their own songs with those of their bards, and the habit of repetition would at once supply them with a vocabulary of epic phrases to suit their purpose. Whole chapters thus betray their origin by their barrenness of thought and laborious mimicry of the epic spirit which in the case of the old poets had spontaneously burst out of the heart's fulness like the free song of a child. But

* *Sanskrit Texts*, Vol. iv. p. 173.
† *Indian Epic Poetry*, p. 13.

when the Indian Pisistratus arose who collected these separate songs, and reduced them to their present shape, the genuine and spurious were alike included, and no Hindu critic ever appears to have attempted to discriminate between them. With regard to the Ramayana, it appears to have undergone two distinct revisions, one in Benares and the other in Bengal, and as the two were accomplished without any reference or relation to each other, they naturally present many varieties in their texts. The same thoughts and events are generally preserved in both, but the words and order of the verses continually differ, as would naturally be the case when the revisions were made from the oral traditions of two different schools of rhapsodists, from each of which the poem had been undergoing a long series of alterations such as those we have suggested above." Vol. L.*

Williams says: "We have at least three versions of the text of the poem; one belonging to Benares and the North-west; another, which is generally, though not always, more diffuse and open to suspicion of interpolation, peculiar to Calcutta and Bengal Proper; and the third to Western India (Bombay).†

He adds: "The introductory chapters of the First Book, giving a summary of the plot, and the passages identifying Rama with Vishnu or the Supreme Being, are in all probability comparatively modern appendages. No suspicion, however, of interpolations and variations avails to impair the sacred character of the poem in the eyes of the natives."‡

Subject.—Williams says:

"The poem may be divided into three principal parts or periods, corresponding to the three chief epochs is the life of Rama. I. The account of his youthful days; his education and residence at the court of his father Dasaratha, king of Ayodhya; his happy marriage to Sita, and his inauguration as heir-apparent. II. The circumstances which led to his banishment; the description of his exile and residence in the forests of Central India. III. His war with the giants or demons of the south for the recovery of his wife Sita, who had been carried off by their chief Ravana; his conquest and destruction of Ravana, and his restoration to the throne of his father."§

The Uttara Kanda describes Rama's banishment of Sita. The birth of his two sons, his recognition of them and of the innocence of his wife, her death, and his translation to heaven.

The main story ends happily; but as the feeling of pessimism gained ground and all existence was deemed a curse, the poem was made to close with a tragedy.

How far Historical.—Hindus generally look upon the wonderful tales in the Poem as strictly true. The promise of Brahma to Valmiki has been quoted that the poem should not contain a word of falsehood. When the writer visited North India, where Rama is specially worshipped, and said that he had lived some years in Lanka, great astonishment was expressed. The island was believed to be still occupied by Rakshasas. Even half-educated men, in

* Quoted by Griffith in his Preface.
† *Indian Wisdom.* p. 336.
‡ *Indian Wisdom.* p. 338.
§ *Indian Epic Poetry*, pp. 3, 4.

some cases, have the same belief. A correspondent of *The Indian Social Reformer* writes: "We have, with great pain, heard some young men studying in the B. A. Class, students of Science, History, and Philosophy, our future hope (!) arguing thus, 'Why may not Ravana have had ten heads? Do we not see now and then men and animals with two heads? What sublime truth does the Ramayana contain!' "*

Such beliefs will be noticed in the Review. The opinions of two eminent Western scholars will be given.

Monier Williams says:

"The story of the Ramayana, notwithstanding its wild exaggerations, rests, in all probability, on a foundation of historical truth. It is certainly likely that at some remote period, probably not long after the settlement of the Aryan races in the plains of the Ganges, a body of invaders, headed by a bold leader, and aided by the barbarous hill tribes may have attempted to force their way into the peninsula of India as far as Ceylon. The heroic exploits of the chief would naturally become the theme of songs and ballads. The hero himself would be deified, the wild mountaineers and foresters of the Vindhya and neighbouring hills who assisted him would be converted into monkeys, and the powerful but savage aborigines of the south into many-headed ogres and blood-lapping demons, called Rakshasas. Those songs would at first be the property of Kshatriya or fighting caste, whose deeds they celebrated; but the ambitious Brahmans, who aimed at religious and intellectual supremacy, would soon see the policy of collecting the rude ballads which they could not suppress, and moulding them to their own purposes.

"This task was committed to a poet writing under their influence. Those ballads which described too plainly the independence of the military caste, and their successful opposition to the sacerdotal, were modified, obscured by allegory, or rendered improbable by monstrous mythological embellishments. The great Kshatriya dynasties were made to trace back their origin to Brahmanical sages. Kings were allowed to undertake nothing except under the direction of Brahman ministers, while the great heroes themselves are not really Kshatriyas, or even human beings, but emanations of the Deity."†

Griffith, in the Introduction to his poetical version of the work, quotes the opinion of Gorresio, author of a celebrated Italian translation:

"The army which Rama led on this expedition was, as appears from the poem, gathered in great part from the region of the Vindhya hills, but the races which he assembled are represented in the poem as monkeys, either out of contempt for their barbarism or because at that time they were little known to the Sanskrit-speaking Hindus. The people against whom Rama waged war are, as the poem indicates in many places, different in origin, in civilization, and in worship from the Sanskrit Indians; but the poet of the Ramayana, in this respect like Homer, who assigns to Troy customs, creeds, and worship similar to those of Greece, places in Ceylon, the seat of this alien and hostile people, names, habits and worship similar to those of Sanskrit India. The poet calls the people whom Rama attacks Rakshasas. Rakshasas, according to the popular Indian belief, are malignant beings, demons of many shapes, terrible and cruel, who disturb the sacrifices and the

* August 2nd, 1896.

† *Indian Wisdom* and *Indian Epic Poetry*.

religious rites of the Brahmans. It appears indubitable that the poet of the Ramayana applied the hated name of Rakshasas to an abhorred and hostile people, and that this denomination is here rather an expression of hatred and horror than a real historical name.

"Such, reduced to its bare simplicity, is the fundamental idea of the Ramayana, a war of two hostile races differing in origin, civilization, and worship. But as is the case in all primitive epopeas (the subjects of epic poems), around this idea as a nucleus have gathered elements of every kind drawn from the very vitals of Indian tradition, and worked up by the ancient poet to embody his lofty epic conceptions. The epopea received and incorporated the traditions, the ideas, the beliefs, the myths, the symbols of that civilization, in the midst of which it arose, and by the weaving in and arranging of all these vast elements it became the complete and faithful expression of a whole ancient period; and in fact the epopea is nothing but a system which represents poetically their ideas of a people which the philosophical systems expound theoretically."*

Other scholars, as Weber, will not concede even this historical basis to the exploits celebrated in the poem.

Comparison with the Mahabharata.—The two epics differ greatly in length. The Ramayana, exclusive of the Uttara Kanda, consists of about 50,000 lines, or 24,000 verses; the Mahabharata contains about 220,000 long lines. The main story of the Ramayana, although often interrupted by long episodes which have little bearing on the plot, flows in a more continuous and traceable course than in the Mahabharata. The latter is rather a cyclopædia of Hindu mythology legendary history and philosophy, than a poem with a single subject. There is a saying, "What is not in the Mahabharata, is not in Bharata (India)." Many of the legends are Vedic and of great antiquity—quite as old as any in the Ramayana, or even older; while others again are much more modern, probably interpolated during the first centuries of the Christian era. The principal story occupies little more than a fifth of the whole and is not longer than the other epic: it is the number of episodes which cause the disparity in length. The Mahabharata is in fact not one poem, but a compilation of many poems; not a *Kavya* by one author, but an *Itihasa* by many authors. This is one great distinctive feature in comparing it with the Ramayana.

In unison with its more secular, popular, and *human* character, the Mahabharata has less of mere mythical allegory, and more of historical probability in its narratives than the Ramayana. Hence also it contains many more illustrations of domestic and social life and manners than the more ancient epic. In the Ramayana there are few didactic discourses, and a remarkable paucity of sententious sentences. The language of the Mahabharata is more varied than that of the Ramayana.

Comparison with the Greek Iliad.—It is remarkable that the subject of both is a war undertaken to recover the wife of one of the warriors, carried off by a hero on the other side; and that Rama, in

Ramayana, Vol. VI. *Preface.*

this respect, corresponds to Menelaus, Sita to Helen, Sparta to Ayodhya, Lanka to Troy. Rama's character, however, has really nothing in common with that of Menelaus, and Sita rises in character far above Helen. In description of scenery the Ramayana is certainly more graphic and picturesque than the Iliad. The Indian epic indicates a higher civilization than that represented in the Homeric poem. The descriptions of Ayodhya and Lanka imply far greater luxury and refinement than those of Sparta and Troy.

After conceding a large margin for the difference in eastern manners, it must be confessed that the disregard of all delicacy in laying bare the most revolting particulars of certain ancient legends, which we now and then encounter in the Indian epics (especially in the Mahabharata) is a serious blot,* and one which never disfigures the pages of Homer, notwithstanding his occasional freedom of expression.

While the Iliad commends itself to the most refined classical taste, the other by its exaggerations only excites the wonder of the Asiatic mind. In the eyes of a Hindu, quality is nothing without quantity; and even quantity does not commend itself to the taste unless seasoned with exaggeration. Time is measured by millions of years; space by millions of miles; and if a battle has to be described, nothing is thought of it unless millions of soldiers, elephants and horses are brought into the field.

Even in the delineation of heroic character, where Hindu poets exhibit much skill, they cannot avoidministering to the craving for the marvellous which is inseparable from their nature.

In Greece mythology never outgrew a certain symmetry of outline. In the Ramayana the shape and operations of divine and semi-divine beings are generally suggestive of the monstrous, the frightful, the hideous, and the incredible: the deeds of its heroes, who are themselves half-gods, transport the imagination into the region of the wildest chimæra; and a whole pantheon presents itself, teeming with grotesque and unwieldy symbols, with horrible creations, half animals, half-gods, with man-eating ogres, many-headed giants, and disgusting demons to an extent which the refined and delicate sensibilities of the Greeks and Romans could not have tolerated.

It is in depicting scenes of domestic affection and expressing those universal feelings and emotions which belong to human nature in all time and in all places, that Sanskrit epic poetry is unrivalled. Besides giving a very high idea of the purity and happiness of domestic life in ancient India, they indicate a capacity in Hindu women for the discharge of the most sacred and important social duties.†

* In the Ramayana Hanuman describes to Sita the private parts of her husband; there are sections which Mr. Griffith had to omit or give in Latin.

† Abridged from Williams.

Excellencies of the Ramayana.—Williams has the following remarks on this subject:

"Notwithstanding the wildness of exaggeration and hyperbole through which the reader of the Indian Epics has occasionally to wander, there are in the whole range of the world's literature few more charming poems than the Ramayana. The classical purity, clearness, and simplicity of its style, the exquisite touches of true poetic feeling with which it abounds, its graphic descriptions of heroic incidents and nature's grandest scenes, the deep acquaintance it displays with the conflicting workings and most refined emotions of the human heart, all entitle it to rank among the most beautiful compositions that have appeared at any period or in any country. It is like a spacious and delightful garden; here and there allowed to run wild, but teeming with fruits and flowers, watered by perennial streams, and even its most tangled thickets intersected with delightful pathways.

"The character of Rama is nobly pourtrayed. It is only too consistently unselfish to be human. We must, in fact, bear in mind that the poet is bent on raising his hero to the rank of a god. Yet though occasionally dazzled by flashes from his superhuman nature, we are not often blinded or bewildered by it. At least in the earlier portion of the poem he is not generally represented as more than a heroic, noble-minded, pious, and virtuous man—a model son, husband, brother—whose bravery, unselfish generosity, filial obedience, tender attachment to his wife, fraternal affection and freedom from all resentful feelings, we cannot help admiring. When he falls a victim to the spite of his father's second wife, he cherishes no sense of wrong. When the sentence of banishment is pronounced, not a murmur escapes his lips. In noble language he expresses his resolution to sacrifice himself rather than allow his parent to break his pledged word; and he persists in this determination, notwithstanding the entreaties of his mother Kausalya, the taunting remarks of his fiery brother Lakshman, and his own anxious fear for the safety of his wife Sita, who resolves to accompany him. Again, after the death of his father, when Bharata urges Rama to accept the government, and when all the citizens add their entreaties, and the atheistical Javali his sophistical arguments, Rama replies;—

"*There is nothing greater than truth; and truth should be esteemed the most sacred of all things.*"*

Rama may be regarded as a model of respect for duty, real or supposed. The chief blot upon his character is his cruel and unjust treatment of Siva. Lakshman is a type of brotherly affection; Sita of female virtues. Sita is the finest creation of Hindu Poetry.

Williams thus concludes his sketch of the two Indian Epics:

"Notwithstanding the corrupting example of Islamism, and the degrading tendency of modern Hinduism, some remarkable instances may still be found of moral and even intellectual excellence among the women of India. These, however, are exceptions, and we may rest assured, that until Asiatic women, whether Hindu or Muslim, are elevated and educated, our efforts to raise Asiatic nations to the level of European will be fruitless. Let us hope that when the Ramayana and Mahabharata shall no longer be held sacred as depositories of faith and storehouses of trustworthy tradition, the enlightened Hindu may still learn from these poems to honour the weaker sex; and that Indian women, restored to their ancient liberty and raised to a still higher position by becoming partakers of the fulness of the blessing of Christianity, may do for our Eastern empire what they have done for Europe—soften, invigorate, and dignify the character of its people."†

* *Indian Wisdom*, pp. 363, 364.

† Abridged from *Indian Wisdom*.

Translations.—A complete English translation of the work has been published by Mr. Manmatha Nath Dutt, M. A., which claims to be "very faithful and literal." It contains 1933 demy octavo pages, price Rs. 20¼ per V. P. P. Orders to be addressed to 65/2 Beadon Street, Calcutta. The passages in the following summary, marked with inverted commas, are from this translation.

There is a spirited poetical version by Mr. R. T. H. Griffith. The complete edition in one volume, published by Messrs. Lazarus & Co., Benares, costs Rs. 6. It may also be obtained from Luzac & Co., London.

Indian Epic Poetry, by Monier Williams, gives a "full analysis of the Ramayana and of the leading story of the Mahabharata." This work, published in 1863, is now out of print; but much of it is given, with additions, in *Indian Wisdom*, (Luzac & Co.,) and a note says, "A more complete analysis of the Ramayana and Mahabharata was given by me at the end of the little work called '*Indian Epic Poetry*' and will probably be reprinted with additions hereafter." p. 307.

Mr. Wheeler, in his *History of India from the Earliest Ages*, gives a full summary of the two Epic Poems.

Oman's *Great Indian Epics* contains an excellent sketch of the leading events. Bell & Sons. 5*s*.

In the following abridgment an attempt has been made to give a complete summary of the poem. Partly on this account, partly to suit junior readers, the sentences are generally short and simple.

There are versions of the Ramayana, more or less free, in the principal Indian vernaculars. The most celebrated are those of Tulsi Das in Hindi, and of Kumban in Tamil. The Bengali version is said to contain passages grossly indecent, and this may apply to some other translations.

THE RAMAYANA.

BOOK I.

BALA KANDA.

Introduction.—The BALA KANDA, or First Book, contains 87 cantos, or chapters. The first four are introductory. The poem begins with the ascetic, Valmiki, asking the sage Narada, "Who is the bravest and best man that ever lived on the earth?" Narada then briefly relates the history of Rama, which Valmiki had not heard before. The first chapter concludes as follows:

"He that readeth this sacred, sin-destroying, merit-bestowing history of Rama, like unto the Veda itself, becometh cleansed from all sin. And the man that readeth this Ramayana, conferring length of days, after death is honoured in heaven, along with his sons, grandsons, and relations."*

The second chapter describes how Valmiki was led to write the Ramayana. After hearing the words of Narada, Valmiki went to bathe. In the forest he saw two herons singing sweetly, and roving about unconscious of danger. Suddenly the male bird was shot by a cruel archer, and lay bathed in blood before Valmiki; while the female bird fluttered about in great distress. Valmiki cursed the archer, and expressed his feelings in words which he found could be chaunted to instrumental music. From the sorrow, *soka*, which the verse represented, the metre was ever afterwards called *sloka*. The four-faced Brahma then appeared to Valmiki, and commanded him to write the Ramayana in the same metre. All the details would be revealed to him. For his encouragement the promise was made, "No words of thine in this poem shall contain an untruth. And as long as the mountains and seas exist on earth, thy history of Ramayana will spread among men."

The third chapter relates how Valmiki composed the Ramayana. Seating himself facing the east on a cushion of *kusa* and sipping water, through his *yoga* powers he saw clearly in review before him Rama, Lakshman, Sita, and Dasaratha, together with his wives, laughing, talking, and acting before him, as if they were real. This chapter also contains the *Anukramaniká*, or table of contents.

* The quotations are from the English translation of Manmatha Nath Dutt, M. A.

Valmiki composed the Ramayana in 24,000 slokas, divided into 500 chapters, arranged in 6 Kandas, besides the Uttara. When pondering how it should be sung, Kusa and Lava, the sons of Rama, but brought up as ascetics, made their appearance, and touched his feet. As they were well behaved, intelligent, and had sweet voices, Valmiki taught them the Ramayana, which they went about reciting. Everywhere they were greatly admired, and loaded with gifts. At last they was invited to sing the poem before Rama, seated on a golden throne.

The city of Ayodhya and its King.—AYODHYA, on the banks of the Sarayu,[1] founded by Manu himself, was the capital of the rich and prosperous country, called Kosala.[2] The city, 12 yojanas[3] in length and 10 in breadth, was well laid out, with broad streets, containing rows of shops to which merchants came from various countries; gardens and mango-groves, mountain-like palaces adorned with flags and glittering with gems; theatres and "sporting places for females, and troops of courtezans." It was crowded with horses and elephants, and was thronged with neighbouring kings come to pay tribute. There was no want of food, and its water was sweet as the juice of the sugar-cane, while it resounded with the music of all kinds of instruments. The city was protected by a wall and deep moat, as well as a host of warriors, each able to cope with ten thousand. Lastly, it abounded with Brahmans, famed for their learning and liberality.

The King of Ayodhya was Dasaratha, of the Ikshwaku[4] line, versed in the Vedas, far-sighted, mighty as a warrior, a royal saint, famed in the three worlds. In that best of cities, there was no householder who was not rich in horses and kine and food. All wore earrings and garlands. Every one was contented with his own possessions, free from covetousness, speaking the truth. "The Kshatriyas were obedient to the Brahmans, the Vaishyas followed the Kshatriyas, and the Sudras, occupied with their proper vocations, ministered into the three other orders." The city was well called Ayodhya, incapable of being conquered.

Dasaratha had eight principal counsellors, devoted to his service, two famous family priests, Vasistha and Vasudeva, and several other counsellors. "During the time when those pure ones of one mind presided over the justice of the kingdom, there was neither in the city nor the provinces any that was a liar, or wicked, or going after others' wives."

Preparations for the Horse Sacrifice.—Although Dasaratha had engaged in austerities to have sons, he had none to perpetuate his line. To secure this, he proposed to celebrate the horse

[1] Saraya is now called the Gogra. [2] Kosala was a part of Oudh.
[3] A yojana is usually estimated to be about 7 miles.
[4] Ikshwaku was said to be the son of Manu and grandson of Surya. From Ikshwaku sprung the two branches of the solar dynasty, Ayodhya and Mithila.

sacrifice. After advising with his counsellors, he directed Sumantra, the best of them, to summon his spiritual guides and family priests. Having paid homage to them, Dasaratha said that on account of the want of a son he knew no happiness, and had therefore resolved to perform the horse sacrifice. Upon this the Brahmans said, "well! well!" and told him to loose the horse, and prepare the sacrificial ground on the north bank of the Sarayu.

The King directed his ministers to prepare the sacrificial articles with the greatest care. Any omission would not only render it useless, but learned Brahma Rakshasas were ever on the look out to detect any omission which would cause the death of the performer. "So be it," was the reply of the counsellors. When the King told his wives what he intended, their countenances brightened like lotuses.

The King's charioteer told him privately how Romapada, King of the Angas, had obtained rain after a terrible drought, through an ascetic, called Rishyasringa. The ascetic had been brought up in the forest, and had never seen women. Romapada's family priest and courtiers were afraid to go to the ascetic, lest he should be angry and curse them. They therefore sent courtezans, beautifully dressed, who enticed him to go to Romapada. As soon as he came, Indra poured forth plentiful showers, and Romapada gave Rishyasringa his daughter Santa in marriage. Dasaratha being recommended to get Rishyasringa to preside over the horse sacrifice, he set out accompanied by his wives and courtiers, to secure this object. After being received with high honours by Romapada, Dasaratha asked that Santa and her husband should come to his city to assist in the great enterprise. Upon their consent, Dasaratha sent swift messengers to have the city decorated, and they entered it amid the blare of trumpets. Through the influence of Rishyasringa, Dasaratha hoped to obtain a son. He was assured that he would have four of boundless prowess.

Vasishta, the spiritual guide of the King, was humbly asked to make the requisite preparations. Brahmans, car-makers, painters, carpenters, astrologers, dancers, conductors of theatres, and learned persons were to be invited. Palaces were to be erected for the princes; comfortable dwellings by hundreds for the Brahmans, well-stocked with food and drink. Spacious apartments were to be provided for citizens and foreign visitors; with stalls for the horses. Food in abundance was to be stored for all; none being neglected. It was also to be given respectfully,—not with the indifference on festive occasions.

Kings were specially invited; as Janaka, lord of Mithila; the Kings of Kasi, Kekaya, Kosala, Romapada and the lord of Magadha. The kings of the East, West, and South were likewise summoned. Obeying the invitation, they began to pour into Ayodhya, bringing with them various kinds of gems in abundance.

The Sacrifice.—At the end of a full year, on an auspicious

day, the sacrifice commenced on the north bank of the Sarayu. Oblations to the gods were duly offered; Brahmans and Sudras, old and young, were continually fed. "Give food, give clothes," were exclamations heard everywhere. Twenty-one yupas, or sacrificial posts, were erected. Beasts, reptiles, birds, horses, and aquatic animals, were sacrificed to the respective deities. To these yupas were bound 300 beasts as well as the best horses of the king. "Then Kausalya, having performed the preliminary rites, with three strokes slew the horse, experiencing great glee. And with the view of reaping merit, Kausalya, with an undisturbed heart, passed one night with that horse." The next day the fat of the horse was burnt, and the King, to remove his sins, smelt the odour, agreeably to the scriptures. Afterwards 16 sacrificial priests offered the various parts of the horse, and several other great sacrifices were celebrated with due rites.

When every thing had been performed according to the Veda, the King, whose sins had all been purged, offered the whole earth as a gift to the Brahmans. This the priests declined, and asked other presents instead. The King then gave them 10 lakhs of cows, 10 kotis (100,000,000) of gold, and 40 of silver. Kotis of gold were also given to other Brahmans. At the conclusion of the whole, the King was informed that he would have four sons to perpetuate his line.

Vishnu agrees to become Incarnate.—The gods are represented as living on the sacrifices offered by human beings, and after every ceremony assemble to receive their share of the oblations. When they met together for this purpose after the horse sacrifice, they complained to Brahma, that the three worlds were grievously oppressed by a Rakshasa, named Ravana. Through fear of him the sun did not shine, the wind blow, or the ocean stir. Brahma replied that he had granted the boon to Ravana to be incapable of being slain by gods or demons. In his pride he did not mention men: by men therefore he must be slain. Vishnu then appeared, riding on the Garuda, and sat down near Brahma. The gods, after worshipping him, related the evils that Ravana had done, and begged him to be born as man for his destruction. To this Vishnu agreed. He would divide himself into four parts, choosing King Dasaratha as his father.

Vishnu then descended to the earth, and from out the sacrificial fire of Dasaratha there arose a mighty being, resembling a mountain peak, black, covered with hair like a lion, adorned with ornaments, and bearing a large vessel of burnished gold, containing *páyasa*.* This he gave to Dasaratha to be drunk by his queens that they might be blessed with sons. One-half was given to Kausalya, one-fourth to Sumitra, and the remainder to Kaikeyi.

* A mixture of milk, rice, and sugar.

Monkeys begotten to aid in the destruction of Ravana.—Brahma asked the gods to produce sons in the shape of monkeys to assist Vishnu. He himself had created the bear Jambavana, who suddenly came out of his mouth when he was yawning. Indra then begat a son called Bali; the Sun had Sugriva; Vrihaspati, Tara; Varuna begat Sushena; and the Wind-God begat Hanuman. These came into being by thousands, mighty bears and monkeys, and cow-tailed monkeys of immeasurable strength, huge as hills, able to assume any shape at will. They could hurl rocks, mount up into the air and seize the clouds, or swim across the mighty ocean.

The Birth of the Sons.—In due time when the heavens were propitious, Kausalya gave birth to Rama, the half of Vishnu, distinguished for his beauty, and with a voice like a kettledrum. Then Kaikeyi had a son, Bharata, the fourth part of Vishnu, and Sumitra gave birth to Lakshman and Satrughna. On their birth the Apsaras began to dance, the drums of heaven sounded, and blossoms showered down from the sky. On the 11th day the naming ceremony was performed, when multitudes were fed and heaps of jewels bestowed upon Brahmans. The sons were trained to ride on elephants and horses, to manage cars, to be accomplished archers, and to be well versed in the Vedas.

The Request of Visvamitra.—When Dasaratha was reflecting about the marriage of his sons, he was visited by the famous ascetic, Visvamitra. The king received him with the greatest honour, and after worshipping him, said, "Tell me what is it that thou wouldst have. I will in every way accomplish thy will, for thou art my god."

Visvamitra informed the King that, when performing sacrifice, two Rakshasas showered flesh and blood upon the altar. He could have destroyed them with a curse; but this was improper in one so engaged. He asked for Rama for ten nights to destroy the Rakshasas. Protected by Visvamitra, it could be done with perfect safety.

On hearing this request the King shook with fear, and became insensible for a time. On recovering himself, he pleaded that Rama was not yet 16 years of age, and unfit to cope with Rakshasas. He offered to go himself at the head of his army. He was 60,000 years old, and after undergoing great trouble had obtained Rama, who should therefore not be asked to undertake such a dangerous task.

Visvamitra, on hearing these words, became furious with anger. He charged Dasaratha with a breach of his promise, which would bring destruction upon his line. At the wrath of Visvamitra the earth began to tremble, and even the gods were filled with awe. Vasishta then interceded with the king, urging him to adhere to his promise. Visvamitra had most powerful

weapons which he would give to Rama; he knew everything present, past, and future; it was for Rama's own advantage that he made the request. Upon this the king agreed to send him.

Rama and Lakshman accompany Visvamitra.—When the priest Vasistha had uttered mantras, the king gave Rama over to Visvamitra. He led the way, followed by Rama and Lakshman, armed with bows and swords. On arrival at the Sarayu, Visvamitra gave Rama two mantras which would protect him from fatigue and fever, and from being surprised by the Rakshasas.

After spending the night on the grass and performing their devotions, next morning they came to the junction of the Sarayu and Ganges. There they found a hermitage, where ascetics had been carrying on austerities for thousands of years. After passing the night with them, next morning they crossed in a boat the "river which had replenished the ocean."* Hearing a noise in the middle of the stream, Rama inquired about its cause. Visvamitra told him that the Sarayu issued from a beautiful lake in the Kailasa mountain, formed mentally by Brahma, and that the noise was caused by the meeting of its waters with the Ganges.

The Battle with Taraka.—Next they came to a trackless forest, infested by lions, tigers, and other wild animals. Here Indra had been purified from filth by the gods and ascetics, on which account he blessed the land, causing it to produce corn and wealth in abundance. After a time a Yakshini, called Taraka, able to assume forms at will and having the strength of a thousand elephants, took possession of the country, and committed such havoc that no one dare approach it. Visvamitra told Rama that he was to slay this demon of wicked deeds. Rama inquiring how she possessed such wonderful strength, Visvamitra gave her history. She had once been very beautiful, but seeking with her son to devour Agastya, she was cursed by him, and became of a terrible form. In revenge she lays waste the country where Agastya carries on his austerities. Rama, for the sake of cows and Brahmans, was to destroy her. He ought not to shrink from slaying a woman, for Sakra and Vishnu had done it when necessary.

Persuaded by Visvamitra, Rama twanged his bow as a challenge to Taraka, who, hearing the sound, rushed upon him transported with rage. At first Rama resolved only to deprive her of nose and ears, being unwilling to slay a woman. Taraka, terrible in form, with uplifted arms, and roaring loudly, rushed upon Rama and Lakshman, pouring upon them a shower of rocks. Rama resisted by volleys of arrows which cut off the hands of Taraka. As she roared as before, he next deprived her of ears and nose. Upon this assuming various shapes and disappearing from sight, she continued the fight with showers of rocks. Rama, warned that

* The legend is that when Agastya drank up the ocean the Ganges refilled it. Another version is that Agastya gave it out salt.

her power would increase at night, pierced her chest with arrows, and she fell down dead, to the great joy of gods and ascetics.

Next morning Visvamitra bestowed upon Rama a number of celestial weapons; as the fierce Vishnu Chakra, the Indra Chakra, the Vajra, or thunderbolt, Siva's Suluvata, and many others, all assuming forms at will. He also taught Rama 52 *mantras* by which to restrain them. The weapons thus addressed Rama: "Behold us here present as your servants," and Rama, touching them, said, "Do ye appear when I remember you."

Rama destroys the Rakshasas molesting the Ascetics.—The hermitage to which Rama had come was formerly occupied for hundred of yugas by Vishnu, carrying on austerities and practising *yoga*. King Bali, having vanquished the gods, established his dominion over the three worlds. Vishnu was asked by the gods to assume a dwarf form, and go to the sacrifice which Bali was celebrating. Having asked from Bali as much earth as could be covered with three footsteps, he occupied the three worlds.

It was here that Rama was to protect the ascetics engaged in sacrifice. By day and night Rama and Lakshman guarded the hermitage. On the sixth day, when the altar had been lit up, a dreadful uproar was heard in the sky, and dark masses were seen like clouds during the rains. Maricha, the son of Taraka, and other Rakshasas began to shower down blood upon the altar. Rama, taking a Manava weapon, first used by Manu, let it fly at Maricha, which hurled him to the distance of a hundred yojanas into the ocean. With other weapons Rama slew the rest, and was honoured by the ascetics like Indra after having overcome the Asuras.

Janaka's offer of his Daughter.—Janaka, king of Mithila, had obtained by sacrifice a bow belonging to Siva, which neither gods, nor Asuras, nor men, could bend; after which the bow was worshipped as a deity. Janaka offered to give his daughter, Sita, in marriage to any one who could bend the bow. Many kings and princes had made the attempt; but all had failed. Visvamitra proposed that Rama and Lakshman should go to see this wonderful bow, to which they agreed.

Story of Kusanabha.—Travelling northward, the ascetic and his companions came to the river Sona, or Sone. Rama wishing to know the history of the country, Visvamitra related the story of Kusanabha. He was a Rajarishi, who had a hundred daughters, famed for their beauty. Vayu asked the whole in marriage, and on their refusal broke all their limbs. Afterwards they were given to Brahmadatta, and as soon as he touched them, they lost their crookedness and became beautiful as before.

Kusanabha had a son, named Gadhi, who was the father of Visvamitra. Visvamitra had a sister, born before him, who after her ascension to heaven, became a noble river, issuing from the Himalayas.

History of the Ganges and King Sagara.—When the Ganges was reached, Rama asked Visvamitra to relate its history.

Ganga was the elder daughter of Himavat, lord of mountains, her younger sister being Uma. Sagara, a king of Ayodhya of the solar race, though earnestly desirous of children, had none. After adoring Brighu with austerities for a hundred years, he promised that one of Sagara's wives should have one son, and the other 60,000. The younger wife brought forth a gourd, and when it burst open 60,000 sons came out. These were nourished by placing them in jars of ghi, and after a time they reached manhood.

Sagara wished to perform the horse sacrifice, but the animal was stolen. Upon this he ordered his 60,000 sons to search for it. As it could not be found on the surface of the earth, they dug into it for 60,000 yojanas. They beheld the mighty elephant Virupaksha, who sustains the whole earth, and who causes earthquakes when he shakes his head from fatigue; and next they saw the three other elephants. Reaching Patala, they found the horse feeding near the sage Kapila. Charging him with the theft, they were, by his curse, reduced to ashes.

Dilipa, Sagara's grandson, found the ashes, and commenced performing the funeral obsequies of his relations with water; but was told that only Ganga could do this with her sacred stream. Dilipa's son, Bhagiratha, spent a thousand years, eating only once a month, surrounded with five fires and his arms uplifted. Brahma, pleased with his austerities, granted his boon that the Ganga should come down to water the ashes of his forefathers. Bhagiratha next spent a year in adoring Siva, that he might break the fall of Ganga. She fell with great fury upon Siva, thinking to sweep him down to the infernal regions. Siva, however, compelled her to wander many years in the tresses of his hair. By further austerities Bhagiratha forced her to flow on the earth, and follow him thence to the ocean (therefore called Sagara), and thence to Patala, where she watered the ashes of Sagara's sons, and became the means of conveying their souls to heaven. Hence Bhagirathi is a common name of the Ganga.

Chapter 44 concludes with the promise; "He that listeneth to the sacred history of Ganga's descent, conferring length of days, attaineth all his desires, and all his sins are destroyed, and his life and fame increase."

The Churning of the Milk Ocean.—After crossing the Ganges, Visvamitra and his companions came to the city of Visala. On Rama asking its history, Visvamitra related the story of the Churning of the Ocean.

The sons of Diti and Aditi, the daityas and the gods, to obtain ambrosia making them immortal, resolved to churn the Ocean of Milk. The serpent Vasuki was made the cord, and the mountain Mandara, the stick. At the end of a thousand years, the serpent

vomited poison, which burnt like fire, and threatened to destroy the universe. Siva then swallowed the dreadful poison as if it were nectar. On resuming the churning, the hill Mandara fell into the regions below. Upon this Vishnu, assuming the form of a tortoise, stood in the sea, supporting the hill on his back. After churning for a thousand years more, the physician Dhanwantari arose. Next sprang 60 kotis of shining Apsaras. As neither the deities nor the Dhanavas would accept them, they are known as women belonging to all. At last the ambrosia was obtained, for which there was a terrible fight between Aditi's and Diti's sons. Vishnu, assuming a beautiful form, stole away the ambrosia, and the sons of Aditi, the gods, slaughtered those of Diti, the Daityas.

The Birth of the Maruts.—Diti, full of grief at the loss of her sons, told her husband that she wished a son who would be able to slay Sakra or Indra. He promised her what she asked if she would remain pure for a thousand years. Having rubbed her person with his palm, he went away to carry on austerities.

While Diti also practised austerities, the thousand-eyed deity supplied her with all she needed. When only ten years were wanting to complete the thousand, one day Diti fell asleep with her head where her feet should be, thus rendering herself impure. Indra then entered the womb of Diti, and with his thunderbolt divided the embryo into seven parts. The embryo, by its cries, awoke Diti. "Do not cry," exclaimed Indra, as he continued piercing it, "Do not slay it," said Diti, "and let the seven parts become the guardians of the seven Maruts."* Indra granted her request, and her sons became famous as Maruts.

It was at Visala where this had happened, where also several illustrious kings had reigned. The present sovereign was Sumati, who, when he heard of Visvamitra's arrival, welcomed him with clasped hands. Great hospitality was also shown to Rama and his brother, when it was known who they were.

Story of Ahalya.—After spending a night at Visala, next day Visvamitra and his companions arrived at the beautiful city of Mithila, where they took up their quarters in a deserted hermitage. On Rama's inquiring about the history of the hermitage, Visvamitra told him that it belonged long ago to Gautama, who, with his wife Ahalya, carried on austerities for many years. Indra, assuming the form of Gautama, committed adultery with Ahalya. Just when Indra was going out the house, Gautama met him, and cursed him.

The Mahabharat says the curse was of one kind; the Ramayana says that it was another. Both accounts proceed merely from the filthy imaginations of the poets, and describe what never happened, and should not be mentioned.

* They are said to have been called Maruts, because Indra said, *má rodih*, 'do not cry,' when cutting them up.

Ahalya was to remain thousands of years, feeding on air and unseen in the hermitage, till Rama came, when she would be cleansed of her sin. After she extended to Rama and his brother the rites of hospitality, Gautama received her back.

Reception by Janaka.—On reaching the sacrificial ground at Mithila, Visvamitra selected a quiet place where Rama and Lakshman might reside. When Janaka heard of the arrival of Visvamitra, he came with Satananda and his family priests to pay him due respect. After twelve days, the gods would come to the sacrifice to get their respective shares. Inquiring about the youths, Visvamitra narrated their history. Satananda, the son of Gautama, after learning that his mother had been received again by his father, gave Rama an account of Visvamitra.

The Struggle between Visvamitra and Vasishta.—Visvamitra was by birth a Kshatriya, the son of Gadhi, and as a king he reigned for thousands of years. Travelling through the earth with his armies, he came to the hermitage of Vasishta, who first entertained him with fruits and roots. Not satisfied with this, Vasishta wished to provide a royal feast for Visvamitra and his forces. For this purpose he called upon Kamadhenu, the cow of plenty, also named Savala, to produce in abundance sugar-cane, honey, fried rice. wines and other drinks, with silver plates by thousands, filled with meats of various tastes. Every one obtained what he desired.

After being thus hospitably entertained, Visvamitra offered a lakh of cows for Kamadhenu; but Vasishta said he would not part with her for a hundred kotis of cows, nor for heaps of silver. It was through her that he could offer his oblations to the gods and *pitris*.

Visvamitra then offered 14,000 elephants, decked with gold ornaments; 800 golden cars, each with 4 white horses; a koti of cows; and as much of gems and gold as he wished; but Vasista still refused.

Visvamitra then carried off Savala by force; but, overcome with grief, she soon broke loose and returned to Vasishta. When she complained to him, he replied that Visvamitra was a powerful king, and that while his guest he could not be slain by him. Salava replied that the might of the Brahman was greater than that of the Kshatriya, and that, if commanded, she could produce a force able to bring down the pride of the wicked Visvamitra. When requested, Salava, from all parts of her body, brought forth warriors who exterminated the entire forces of Visvamitra, horse and foot, elephants and cars. The hundred sons of Visvamitra then rushed into the fight armed with various weapons; but in a moment they were reduced to ashes by Vasishta. Visvamitra, covered with shame, was like the sun seized by Rahu. Committing the sovereignty to one of his remaining sons, he retired to the forest.

Visvamitra's Fight with Vasishtha.—Visvamitra, to propitiate

Siva, practised austerities on Himavat, who, afterwards appearing to him, asked what boon he should confer. Visvamitra requested all the weapons and mantras of the gods, Daitiyas, Yakshas, and Rakshasas. Having obtained them, Visvamitra, swollen with pride, regarded Vasishta as already slain.

'Seeking Vasishta's hermitage, Visvamitra discharged his weapons at it, setting it on fire. The hermits fled by hundreds to Vasishta, reporting what had happened. He told them not to fear, as that day he would slay Gadhi's son. When Visvamitra aimed a fiery weapon at Vasishta, he exclaimed, "Thou wretch, disgrace of thy race, display thy Kshatriya strength! What can it do against Brahman foe?" and with his Brahma staff Vasishta quenched the weapon hurled against him. In vain did Visvamitra try weapon after weapon. The last that he discharged was Brahma's dart, at the sight of which the three worlds were filled with dread. This also Vasishta foiled by his Brahman power, and his body became like a smoking flame, while his staff was like the fire which consumes the universe.

Visvamitra, completely overcome, had to confess that Brahman might was superior to that of the Kshatriya. He therefore resolved, by austerities, to earn Brahmanhood.

Trisanku raised to Heaven.—Visvamitra, after his defeat, went southward with his queen, where he practised great austerities, and had four sons born to him. After a thousand years, Brahman told Visvamitra that he was recognised as a Rajarshi; but he was dissatisfied with this, as he wished Brahmanhood.

There was a very proud king of the Solar race, descended from Ikshwaku, named Trisanku, the father of Harischandra. He was desirous of performing a sacrifice by virtue of which he might ascend bodily to heaven. Vasishta, his priest, declined to perform it, declaring it impossible. He then applied to the hundred sons of Vasishta, and they condemned him to become a Chandala for his presumption. Trisanku now appeared a dark outcaste, his body bedaubed with ashes, and wearing a garland taken from the funeral ground. At the sight his counsellors fled in a body.

Trisanku, in his distress, went to Visvamitra, and told his story. Moved with pity, Visvamitra promised to perform a sacrifice by which Trisanku's object would be gained, even although he went to heaven in the form of a Chandala.

Visvamitra invited all the pious Maharshis, Vasishta's sons, and others, to assist at the sacrifice. If any remarks were made, they were to be reported to him. The sons of Vasishtha replied, in scorn, "How can gods and saints partake of the offerings of Chandala, with a Kshatriya for his priest?" On hearing this, Visvamitra reduced them to ashes, and condemned them to be born again as outcastes for 700 births.

After the sacrifice had been performed, the gods were invited

to receive their shares, but they refused to come. By virtue of Visvamitra's austerities, Trisanku went up bodily to heaven. There Trisanku's entrance was opposed by Indra, and he fell headlong to the earth, calling upon Visvamitra to save him. In his rage, Visvamitra said, "I will create another Indra, or the world shall be without an Indra." Visvamitra then called into being seven stars in the southern sky, and the gods agreed, that Trisanku, as an immortal, should shine among them, with his head downwards.

Sunahsephah.—Ambarisha, king of Ayodhya, was celebrating a sacrifice, when Indra stole the sacrificial horse. The officiating priest told him that either the beast must be recovered or a man substituted in its stead. Ambarisha wandered over the earth, searching in vain for the horse, and offering a thousand kine as a reward for a human victim. At last he came to a Brahman, named Richika, seated with his wife and sons. On hearing the offer of the king, Richika said that he could not sell his eldest son, and his wife said that she could not part with the youngest. Sunahsephah, the second, then offered himself, and Ambarisha took him away in his chariot, after giving for him kotis of kine, heaps of jewels, with gold and silver by lakhs.

While Ambarisha was resting at Pushkara, where Visvamitra was residing, Sunahsephah fled to him for refuge. Visvamitra then asked one of his sons to die instead of Sunahsephah. Upon this, his sons refused, charging him with cruelty. Viswamitra, in his rage, cursed them to inhabit the earth for a thousand years, living on dog's flesh. He also taught Sunahsephah two verses, by repeating which he would be saved at the sacrificial stake. After hymning Agni and Indra, Sunahsephah was delivered by Indra, while Ambarisha obtained the fruit of the sacrifice.*

Visvamitra attains Brahmanhood.—Visvamitra, after carrying on austerities at Pushkara for a thousand years, saw Menaka, the most beautiful of the Apsaras, performing her ablutions. Captivated by her, he lived with her for ten years. Repenting of his sin, he sent her away, and practised austerities on the northern mountain. After a thousand years, he was addressed by Brahma as the foremost saint, but he must subdue his senses before he could gain Brahmanhood. Upon this Visvamitra, with upraised arms, without any support and subsisting on air, performed penance. During summer he surrounded himself with five fires; in the rains he remained without shelter; in winter, he stood day and night in water.

When a thousand years had thus passed, Indra persuaded the Apsara Rambha to seduce Visvamitra from his penance, promising to aid her in the form of a coel. Visvamitra, knowing that Indra had devised all this, did not yield, and cursed Rambha to remain

* A different version is given in the Aitareya Brahmana, where the Brahman who sold his son is called Ajigartta. Other variations are found in the Mahabharat and Puranas.

as a stone for 10,000 years. He then determined upon still greater austerities. He would not speak, nor breathe, for a hundred years.

Betaking himself to the Eastern quarter, Visvamitra took a vow of silence for a thousand years. At the end of it he desired to eat some rice; but when Indra, in the form of a Brahman, asked for it, he gave it away without saying a word. When he led restrained his breath for a thousand years, clouds of smoke began to issue from his head, causing dread throughout the three worlds. The celestials then begged Brahma to confer Brahmanhood on Visvamitra, now free from anger and lust. When addressed as Brahmarshi, Visvamitra was well pleased, but asked to be recognised by the gods and Vasishta. Vasishta and Visvamitra then became friends.

When Satananda had finished his account, Janaka, with clasped hands, expressed his pleasure at the arrival of Visvamitra and Rama. After going round the sage with his priests, Janaka went away, promising to see him on the morrow.

The Story of the Bow and Sita.—Next morning Janaka gave an account of the origin of the bow. It belonged to Siva, and when the gods refused him his share of Daksha's sacrifice, he sportively declared that with it he would sever their heads. Thereupon the deities propitiated Siva, and, well pleased, he conferred upon them this bow. It was afterwards intrusted to Devarata, of the royal Videha line, and from him it descended to Janaka.

When Janaka was ploughing a field for sacrifice, a damsel arose, who was therefore known by the name of Sita, 'furrow.' Janaka adopted Sita as his daughter, and offered to give her in marriage to him who could bend the bow. Many princes came to Mithila, but none of them could fulfil the condition. In their disappointment they laid siege to Mithila for a year. When Janaka's means of defence were exhausted, he propitiated the gods, who granted him a fourfold army,* and the wicked kings fled in all directions. Janaka said that he would now show the bow, and if Rama succeeded in stringing it, he would confer on him Sita.

The Breaking of the Bow.—Janaka then commanded his ministers to bring the bow. It was, with difficulty, brought in its case on an eight-wheeled waggon, drawn by 5,000 stalwart men. Janaka said that the bow had always been worshipped by his race; that if neither gods nor Asuras could bend it, much less could men. Visvamitra was then asked to show it to Rama.

In the sight of countless spectators, Rama easily took up the bow, fixed the string upon it, and not only bent it, but broke it. The noise was like a burst of thunder; the earth trembled, and all

* Horse and foot, elephants and cars.

present were thrown to the ground except Visvamitra, the King, and the two princes. Janaka then bestowed Sita upon Rama, and summoning his counsellors, sent them to Ayodhya, inviting Dasaratha to Mithila.

The Marriages.—After a fatiguing journey of three nights, the envoys entered Ayodhya. They informed Dasaratha how Rama had won Sita, and invited him to the marriage. The King's counsellors, approving of the marriage, he resolved to leave next day; sending in advance officers of his treasury with a great store of wealth and jewels. The King then set out with a large army, accompanied by Vasishta and other sages and nobles. Dasaratha, on his arrival, was received with due honour by Janaka, and splendidly entertained. Vasishta and Viswamitra also spent the night pleasantly in each other's company.

Next morning Janaka sent messengers to invite his younger brother Kusadwaja, King of Sankasya, to the marriage. When he was becomingly seated on his arrival, both the brothers sent Sudama, the chief counsellor, to invite the attendance of Dasaratha and his priests. When they came, Dasaratha said that Vasishta, the spiritual guide of his family, would relate his descent. Vasishta then gave a long account of Dasaratha's genealogy. Sprung from Brahma, Ikshwaku, son of Manu, was the first king of Ayodhya. From him there was a long line of kings, ending in Dasaratha. Janaka was asked to confer his daughters upon Rama and Lakshman; of such pure and noble descent.

When Vasishta had ended, Janaka related his genealogy. Nimi, the founder of his race, was a son of Ikshwaku. His son was Mithi, from whom was descended the first Janaka. Twenty generations later, he was succeeded by Janaka, the father of Sita. Janaka then promised to confer Sita on Rama, and Urmila, another daughter, on Lakshman. Dasaratha was asked to give away cows and make other preparations. The third day was propitious.

Visvamitra and Vasishta then proposed that the two daughters of Kusadwaja should marry Bharata and Satrughna. Janaka agreed that on the same day the four princes should marry the four princesses. For the welfare of his sons, Dasaratha, the following morning, gave to the Brahmans 4 lakhs of cows, with horns plaited with gold, each having her calf, together with brass vessels for milking them.

A dais, or raised floor, with canopy and decked with flowers, was constructed, provided with waterpots, golden ladles, censers, platters with ears of barley, fried paddy, and other things necessary for the ceremony. The sacrificial fire was next lighted, and Vasishta performed the prescribed rites. King Janaka then bringing Sita near the fire, gave her to Rama, ever to follow him like his shadow. After saying this, he sprinkled Rama's palm with holy water. When the three other princes had been similarly married, the

four princes, with their brides, went thrice round the sacrificial fire and the dais with the King and priests. Then there was a great shower of blossoms from the sky, with celestial music, the Apsaras dancing, and the Gandharbas singing melodiously.

Next morning Visvamitea set out for the northern mountains, and Janaka gave a noble dower, consisting of lakhs of cows, kotis of cloths, elephants, horses, gold, silver and pearls, with footmen and a hundred damsels as waiting-maids. After this Dasaratha set out with his sons to return to Ayodhya.

The encounter with Parasu-rama.*—On the journey the birds began to utter frightful cries, and the beasts to stream southwards, after which there was a great storm, blowing down trees and enveloping the army in ashes. Parasu-rama then appeared amid the gloom, with matted locks, his axe on his shoulder, a bow like lightning in his hand, and sharp arrows. To propitiate Parasu-rama, the priests recited mantras and made offerings, but without replying to them, he thus addressed Rama:

"O Rama, I have heard of thy breaking the bow: there is another bow belonging to my father, Jamadagni. Fix an arrow on it, and then I shall offer thee combat."

Upon this Dasaratha urged that Parasu-rama had renounced arms, and turned hermit. If Rama were slain, they all would perish. Parasu-rama, disregarding Dasaratha, thus addressed Rama: Two bows were constructed by Visvakarma. One was given to Siva for the destruction of Tripura, the other to Vishnu. When the two deities fought each other with them, the bow of Siva became flaccid, and Vishnu conquered. It was Siva's bow that was broken by Rama, while Parasu-rama had that of Vishnu. Rama was asked to bend this bow, and then to engage in combat.

Rama bent the bow and fixed an arrow, all the gods assembling to see the fight. Rama was unwilling to kill Parasu-rama, because he was a Brahman; but he was resolved that he should lose either his power to move through the air or his entrance into heaven obtained by penance. Parasu-rama humbly begged that his power of flight might not be taken away, and if that were granted would go at once to Mahendra hill; but Rama might shut him out from heaven. Parasu-rama said that it was no disgrace to be overcome by the lord of the three worlds. The arrow was shot,

* Parasu-rama, "Rama with the axe," was the first Rama, and the 6th incarnation of Vishnu. He was a Brahman, son of Jamadagni, and descended from Bhrigu. He became manifest at the beginning of the Treta-Yuga to repress the tyranny of the Kshatriya. In retaliation, Jamadagni was killed by a Kashtriya, upon which Parasu-rama vowed vengeance against the whole Kashtriya race. "Thrice-seven times did he clear the earth of the Kshatriya caste, and he filled with their blood five large lakes of Samanta-panchaka." He was jealous of Rama, the 7th avatara of Vishnu, and challenged him to fight. The Mahabharat and Ramayana differ in their accounts of the fight. This history denotes the struggle between the Brahmans and Kshatriyas for power.

and Parasu-rama went off to Mahendra. After Rama had been praised by the gods, all proceeded on their journey.

Reception at Ayodhya.—The capital, on their arrival, was adorned with flags and sprinkled with flowers; the roads were watered, and the city resounded with the music of trumpets. The citizens, in rich dresses, came out a long way to meet the King and his sons. The queens of Dasaratha received the royal brides, treating them with the utmost kindness.

Bharata was taken, with Satrughna, by Yudhajit, his mother's brother, to his own city. Meanwhile Rama governed Ayodhya under his father, beloved by the citizens, and delighting his father. The lovely Sita, graced with every virtue, added to his joy.

BOOK II.

AYODHYA KANDA.

Proposed Installation of Rama as Heir-Apparent.—Although Dasaratha loved all his sons, Rama, on account of his surpassing virtues, was the special object of his affection. In fame he exceeded even his father. Truthful, just, industrious, master of his passions, skilled in government, learned in the Vedas, revering the Brahmans, all the virtues shone in Rama. The aged king wished to lay down the cares of sovereignty, and before his death to have Rama installed as regent heir. With a view to this, he summoned the princes far and near to make known to them his intention. Only Janaka and the king of the Kaikayas were not invited.

Dasaratha, surrounded by the princes, thus addressed the people: "Thousands of years have passed over me, and I can no longer bear the fatigues of government. If the assembly approve, I wish to-morrow to enthrone Rama, my eldest born, as heir-apparent." This proposal was received by all with such shouts of joy that the earth seemed to shake. With one accord they begged the King to anoint Rama, their gallant prince. The King then asked the assembly why they wished Rama to be installed during his lifetime? All the people then praised Rama for the beauty of his person, his matchless skill in war, his gentleness, truth, and justice, his control of the senses, his sympathy with them like a father in their joys and sorrows, and for his other godlike virtues.

When the people, with uplifted hands, had made this request, the King joyfully told Vasishta and Vamadeva to make the necessary preparations. They ordered, by to-morrow's dawn, all things required for the sacrifice—a car of state, an elephant with auspicious marks, a white umbrella, a tiger's skin, garlands, incense, the richest food that lakhs might be fed, and other necessary articles. Brahmans and "courtezans skilled in music" were to be invited;

soldiers in full array were to be present. When this was reported to Dasaratha, he ordered Sumantra, his charioteer, to bring Rama in haste.

Rama, his countenance fair as the moon, with clasped hands, bowed before his father, surrounded by princes and all classes of people, down to the forest tribes. The King having embraced his son, seated him upon a gem-decked throne near his own. After telling Rama that he was to be made partner in his royal power, he gave him advice about his new duties. The friends of Rama ran to Kausalya to carry the joyful tidings, to whom she gave rich presents. When Rama drove to his palace, the people were wild with joy.

Preparations for the Ceremony.—After the assembly had been dismissed, the King again sent his charioteer to bring Rama, who came immediately. Bending low with clasped hands, he saluted the King, who, after embracing him, pointed him to a seat. Having told Rama that he had been elected king by the people and would be installed as heir-apparent, he spoke of the fearful dreams and the dread omens which troubled him. Rahu, the Sun, and Mars were all combined against his natal sign. To-morrow would be auspicious for Rama to be placed on the throne. He and Sita were to fast that night, sleeping on a bed of Kusa grass. The installation was best performed in the absence of Bharata, for the minds of men are inconstant.

Rama then went to his mother who was praying for him. There also he found Sumitra and Lakshman. After Sita had been called, Rama told his mother that he was to be anointed king to-morrow, and that he and Sita should spend the night fasting. Kausalya heard the news with tears of joy, wishing him long life and happiness. Rama then told Lakshman, who was seated with upraised hands, that he wished him, his second self, to share his power; after which he and Sita went to their own house.

Vasishta, at the request of the King, went to Rama to guide him in his fast. In his Brahman car Vasishta rode into the third court, and Rama, hearing of his arrival, assisted him to dismount. After giving directions to Rama and receiving his worship, Vasishta left to return to the King. On coming out, he found the streets, which had been watered, garlanded, and adorned with flags, filled with people, through whom he slowly made his way to the King. When Dasaratha heard from Vasishtha that all had been duly performed, he dismissed his nobles and withdrew to his consorts.

Rama, having bathed, began with his wife to adore Narayana. After lifting up to his head the cup of holy oil, he poured part of it on the sacrificial fire, and sipped the remainder, meditating on Narayana. He and Sita then spent the night in Vishnu's temple on a bed of Kusa grass. While one watch of the night remained,

Rama arose and had his house well decorated, and clad in a clean silk dress, he, with bended head, hymned the destroyer of Madhu.

Already the streets of Ayodhya resounded with the noise of music, and as soon as dawn appeared, each man began to decorate the city. Gay banners floated to the winds from temples, sacred trees, squares, and crossings. Players, dancing women, and singers, swelled the joy. Here and there rich incense lent its fragrance to the garlands. The King and Rama were praised by all, with wishes for their happiness. The country people, hearing the news, crowded into the city. The uproar was like the heaving of the ocean at full moon.

Manthara poisons the mind of Kaikeyi.—A hump-backed female slave, named Manthara, brought up with Queen Kaikeyi, ascending the roof of the palace, beheld the streets adorned with flags, resounding with music, and crowded with people. Asking a nurse close by what it meant, she was told that to-morrow the King would instal the sinless Raghava as heir-apparent. On hearing this, the hump-backed one went in a rage to Queen Kaikeyi, and awoke her saying, "Why sleepest thou? A great peril is near. O heedless Queen." Kaikeyi, in great grief, asked what evil news she had to learn. Then Manthara, inflamed with anger, sought to stir up Kaikeyi's feelings against Rama. "Terrible ruin awaiteth thee," she said; "King Dasaratha will create Rama heir-apparent. Thy lord is gracious but to deceive thee with false speech. Having sent away Bharata, the wicked one will establish Rama in his kingdom, and all power will pass into the hands of Kausalya." Kaikeyi heard the news with joy, and presented Manthara with a beautiful ornament, saying, that she knew no difference between Rama and Bharata, and that she was delighted at the prospect of his installation.

Manthara, on hearing the words of Kaikeyi, threw away the ornament, and thus addressed her: "O simple Queen, displaying joy when sunk in an ocean of grief, what wise woman can rejoice in the advancement of a co-wife's son? When Rama is installed, thou wilt, with clasped hands, serve as a slave to Kausalya." Upon this Kaikeyi praised the virtues of Rama; he was the eldest son, and deserved to be heir-apparent; Rama was as dear to her as Bharata, and after a hundred years Bharata would be his successor. Manthara, deeply aggrieved, said, "What madness hath possessed thy mind! Rama will become king and then his son, while thy son will be cut off from the royal race. When Rama is king, Bharata will be driven to distant lands or to the other world. Therefore let Rama be sent to the forest. Formerly thou lookedst down upon Kausalya; will she not now be revenged upon thee?"

The Plot.—Kaikeyi, her eyes lit with fury, said, "This very day will I banish Rama to the forest and instal Bharata. Tell me how this can be effected." Manthara then spoke as follows:

"During the war with the Asuras, Dasaratha fell senseless from a dangerous wound. Rescued by thee and restored to health by thy care, he granted thee two boons. Now ask him to place Bharata on the throne, and banish Rama to the forest for 14 years, during which Bharata would be firmly established. Entering the 'chamber of anger,' do thou lie on the floor, and only weep at the entrance of thy lord. Refuse every offer of Dasaratha, and bind him fast by his oath. The banished Rama will lose the affection of the people, and thy son will be king."

Kaikeyi, choosing evil for good, was filled with delight. She praised the beauty of Manthara, and promised, when Bharata was installed, to furnish her hump with a golden garland, and adorn her with other ornaments. Kaikeyi, going to the chamber of anger, threw off all her ornaments, and lay on the ground, with darkened brow.

Dasaratha and Kaikeyi.—All preparations having been made, Dasaratha went to Kaikeyi's apartment to tell her the welcome news; but he was filled with grief at seeing it empty. As this had never happened before, the King asked the reason, when he was told that she was in the chamber of anger. On entering it, the King saw his dearest wife lying on the ground. Deeply grieved, he asked the cause. For her sake he was willing even to lay down his life: by all the merit he had acquired, he swore to do what she wished.

Kaikeyi then said that she would tell the King her desire only when he had promised to grant it. Dasaratha then swore, by Rama whom he loved best of all and by his merits, to grant her request. Kaikeyi then called the 33 gods, the sun, moon, the earth and planets, with all other creatures, to bear witness that the King had sworn repeatedly to confer on her a boon. Reminding the King of his promise of two boons when she saved his life in the war with the Asuras, she declared that she would die that day if they were not conferred.

When the King had thus been entrapped, Kaikeyi asked that Bharata should be enthroned and Rama should live as an ascetic in the Dandaka forest for 14 years. By proving true to his promise, the King would preserve his character.

At Kaikeyi's cruel words, the King, bewildered like a deer at the sight of a tigress, fell into a swoon. When he recovered his senses, he cast himself at her feet, and used every argument to induce her to withdraw her requests. How could he give up Rama, peerless in virtue, once dear to Kaikeyi as her own son? He begged her to have pity on an old man about to die. Kaikeyi, instead of yielding, told the King that he would bring disgrace upon himself, if he broke his word, and if Rama were anointed, she would that very day drink poison before his eyes. Again the King fell senseless, and lay upon the ground. Recovering himself, he charged her with cruelty, comparing her to a venomous snake,

How could he send Rama to the forest. Trying to take hold of Kaikeyi's feet, he fell senseless in a swoon. The only reply of Kaikeyi was that, if truthful and firm in vow, why did he hesitate to grant her boon? Night came, but it brought no relief to the unhappy King. He tried flattery. Let Rama obtain the kingdom conferred by her. He praised her dark eyes and "well-developed hips." As Kaikeyi made no reply, the King again fell senseless to the ground. Instead of feeling pity, Kaikeyi asked why he lay on the ground instead of performing his promise. Upon this the King said, "O wicked wretch, I here renounce thy hand, and along with thee thy son Bharata. When I am dead, Rama will perform my funeral ceremonies." Kaikeyi, unmoved, again asked the King to enthrone her son and send Rama to the forest.

Rama summoned.—When the sun arose, Vasishta, entering the decorated city crowded with people, went to the palace and asked Sumantra to tell the king that all preparations had been made, and that he should come quickly, that Rama might obtain the kingdom under the influence of the Pushya star. The message only increased the King's grief. Kaikeyi then said to Sumantra, "The king is tired; bring Rama." The King having agreed, the charioteer left joyfully in haste.

At the royal gate, Brahmans, counsellors, commanders, and merchants, were waiting for the installation, with Ganges water, sacrificial grass, elephants, umbrella, and all other things necessary. Not finding the King present, they said among themselves, Who will intimate to him our arrival? While they were thus speaking, Sumantra came and told them that he was going to bring Rama; but first he would ask the King why he had not come. Upon enquiry Sumantra was told that the King was not asleep, and was ordered to bring Rama instantly.

Sumantra, on his way, heard the people, full of joy, talking about Rama and his installation. The palace of Rama towered like the Kailasa mountain, bright as the clouds in autumn, adorned with golden statues and jewels, while peacocks went about screaming. At the palace gate there were crowds of people bringing presents, and a huge elephant appointed to bear Rama. The charioteer passed court after court until he reached the inner apartment. When the warders made known to Rama that Sumantra was waiting, he was ordered to come in, when he found Sita, with a chouri in her hand, seated beside Rama.

On hearing this message, Rama said to Sita, "Doubt not that I shall this day be installed. Ramain here in company with thy friends." Sita followed him to the entrance, praying that he might be protected by the gods of the four quarters. Rama ascended a chariot, drawn by two horses like young elephants, while Lakshman stood behind him with a chouri. As he went his praises were sung, and beautiful women showered down flowers.

The Sentence of Banishment.—When Rama entered, he found the King seated with Kaikeyi. After bowing down to his father's feet, he saluted Kaikeyi. The poor King could only utter the word, "Rama!" In great distress, Rama wondered that the King expressed no joy at his arrival, and asked Kaikeyi the reason. Kaikeyi replied that the King was not angry. He had formerly granted to her two boons, but now he repented. If Rama would carry out all that the King said, she would tell him everything.

Upon Rama declaring that at the King's command he was willing to drink poison or drown himself in the ocean, Kaikeyi told him of the two boons which she had asked—that Bharata should be installed, and Rama depart to the Dandaka forest that very day. The preparations made for installing Rama were to be used for Bharata, while Rama, wearing bark and with matted hair, should go to the forest for 14 years. On hearing these words Rama was not grieved, but the King was cut to the heart.

Rama wished only to know why the King did not receive him as before. At the King's command he would joyfully make over to Bharata his kingdom, Sita, and even his life. Let swift messengers be sent immediately to bring back Bharata, while he would that day repair to the forest. He only asked to be allowed to comfort his mother and Sita. After worshipping the feet of the King who lay insensible, and those of the wicked Kaikeyi, he went out.

The grief of Kausalya and Lakshman.—Without exhibiting any outward signs of sorrow, Rama went to his mother to impart to her the sad tidings. Entering her apartment with Lakshman, he found that she had spent the whole night in meditation on his account, and was now engaged in sacrifice to fire. Kausalya, with joy, embraced her son, and said that the truthful King would that day instal him as heir-apparent. When Rama told her that Bharata was to be the heir-apparent, and that he was to go for 14 years to the Dandaka forest, living on roots and fruits, she fell to the ground, like the stem of a tree cut asunder by an axe.

Kausalya then sorely lamented what had befallen them. Happier would it have been if she were childless. Now she, the eldest of the queens, would be taunted by her younger rivals; all her austerities and almsgiving had been fruitless; she could not live without Rama; she would follow him to the forest.

Lakshman, sorely distressed, accused his father of injustice, and advised Rama at once to seize the kingdom. If any offered opposition, they would perish at his hands. Even Dasaratha himself would be slain, if an enemy.

Kausalya, weeping, after hearing Lakshman, told Rama that he might do as he liked. She did not permit him to go to the forest. If he went, she would die fasting, and then he should suffer the penalty of hell.

Rama replied that he had no power to transgress his father's commands. The Rishi Kandu had killed a cow by order of his father; Rama, son of Jamadagni, at his father's word, had cut off his mother's head. He was simply following the example of these god-like men. Then turning to Lakshman, Rama acknowledged his love to him; but duty was supreme, and he must obey his father's word.

In vain Rama sought Kausalya's permission to go. She replied that reverence was due to a mother as well as a father. To Lakshman again he said that he could not slight his father's decree. It was Fate that drove him to the forest; it was Fate that made Kaikeyi, of royal race, act as she had done. Who can contend with resistless Fate? Our life our death, our joy and pain, our anger and fear, all are the work of Fate.

Lakshman, still burning with anger, was not convinced by his brother's words. He thought it despicable for a Kshatriya King to exalt Fate. Great souls disdain to bow to Fate. Lakshman's power would turn Fate aside; before his sword and bow, all Rama's enemies would fall.

When Kausalya saw that Rama was resolved to carry out his father's decree, she pleaded to accompany him to the forest. Rama thus soothed his fond mother. If Kausalya went, the aged king would die. A husband is the deity and lord of the wife. A woman devoted to religious rites but who neglects her husband will fare badly in another world, while a woman gets to heaven by serving her husband. Kausalya, seeking the happiness of her husband, serving the Brahmans, and making oblations to the fire, would help to secure Rama's return.

Kausalya, convinced by Rama's arguments, now consented to his departure, and became desirous of invoking blessings on his head. She prayed: "May the deities, the weapons given by Visvamitra, the heavens, the planets, and stars, all things movable and immovable, protect him! May the Rakshasas and Pisachas; the apes, insects, tigers, and bears, the cannibal races do him no harm! May the Lord of Creation, the Rishis, and all the remaining deities protect him while in the forest!"

Kausalya next, with the help of Brahmans, offered sacrifices to fire for the safety of Rama, and prayed that every blessing might attend him. Before his departure she sprinkled on him grain and fragrant scents, and with mantras tied to his hands twigs of such auspicious plants as protect from all danger. Concealing the grief which wrung her heart, she spoke of the joyful meeting on his return. After going round and bowing down to his mother, Rama departed.

Rama and Sita.—Sita, who had not heard of the sad news, trembled with fear when she saw Rama pale with grief. "What," she asked, "has so changed my lord on this auspicious day? When

are the Brahmans to anoint thy head? Why doth no chariot go before thee? Why no elephant? Why no mark of joy when everything is ready for thy installation?"

Rama then told the weeping Sita the two boons asked by Kaikeyi. He was to live 14 years in the Dandaka forest, while Bharata was to be installed as heir-apparent. Rama asked her to try to please Bharata. He would that day leave for the forest; she was to remain engaged in religious rites, and comforting his mother.

Sita was grieved that Rama made such a proposal. A wife must share the fate of her husband; he alone is her support. She would go before him treading down the thorns and prickly grass. To follow a husband's feet is better than to dwell in palaces. She had been taught by her father and mother to follow her husband, and she would do so now. She would live in the forest as happy as if in her paternal home. Without Rama she would not like to live in heaven itself; without him she would die.

Rama again urged upon Sita the discomforts and dangers of a forest life. Happiness there is none; lions roar in the mountains; the rivers are infested by crocodiles; the paths are covered with creepers and thorns. When exhausted with the toils of the day, the only bed is made of leaves, falling from the trees. The food would consist of fruits. The winds were violent; snakes and other reptiles, scorpions, and musquitoes were a source of misery. There were trees full of thorns, and thickets of grass. Sita ought therefore not to go to the forest.

Sita, with tears in her eyes, replied that the evils enumerated she counted as blessings. Lions, elephants, tigers, and other wild animals, would flee at the sight of Rama. Without Rama she could not live. While in her father's palace, she was told by Brahmans, skilful in foretelling events by the hand, that she would live in a forest. She would become sinless if she followed her husband out of love, for Rama was her god. A good wife duly married becomes her husband's wife in the next world. If Rama did not take her, she would end her life by drinking poison, entering the fire, or by drowning. Thus she spoke, the tears from her eyes bathing her breasts.

When Rama sought to console the daughter of Janaka, she replied, "Why did my father accept thee as son-in-law, a woman in disguise? Whence thy fear! With thee no fatigue shall distress me. The thorns and thistles will feel soft as the touch of deer-skin. The dust blown by the winds will be regarded as sandal. The roots and fruits will taste to me like nectar. I shall be no burden unto thee. Thy company is heaven, thy absence hell. If thou dost not take me to the forest, I shall surely drink poison."

Rama, overcome, yielded to Sita's wish. She was told to give

to the Brahmans her ornaments and other articles of value, and to distribute the remainder among the servants. This Sita quickly set about with a glad heart.

Preparations for Departure.—Rama at first expressed unwillingness to take Lakshman with them, wishing him to protect Kausalya and Sumitra; but at last he consented. Lakshman was told to bring certain weapons, and to assist in the distribution of the treasures; and to invite Sujajna, son of Vasishta.

On the arrival of Sujajna, Rama, with Sita, rose from his seat with clasped hands and presented to him a large number of valuable ornaments, with a thousand gold coins, and an elephant. Sita gave also rich presents to Sujajna's wife.

Lakshman was told to distribute among other Brahmans many thousands of cows, 80 mules loaded with jewels, clothes, conveyances, and maid-servants. Seeing his servants shedding tears, he gave them various articles for their support, and told them to occupy his rooms till his return. When Rama's riches were brought from the treasury, he, with Lakshman, distributed them among the Brahmans, old and young, his servants, and the poor. A poor old Brahman was told that he should receive as many cows as were within the space as far as he could throw a rod. He threw it across the river Sarayu in the midst of many thousand bullocks, and, after receiving gifts, went home with joy.

Rama and Sita then set out to see their father. When the crowds of citizens saw them going on foot attended only by Lakshman, they bewailed their sad lot. He that used to be followed by a vast four-fold army, had now only Lakshman. Sita, whom formerly the rangers of the sky could not see, was exposed to the gaze of every passer-by. They proposed to leave the city with their wives and friends to accompany Rama to the forest, which would then be like a city, while Kaikeyi, with her son, would reign over a desert.

When Rama reached the king's palace, he told Sumantra, who was sitting in deep grief, to announce his arrival. The King on hearing this, ordered his wives to come, when 350 made their appearance, surrounding Kausalya. When the King saw his son coming near with joined hands, he rushed forward towards him, but fainted. After he had recovered, Rama sought permission to depart with Sita and Lakshman. The King first begged Rama to assume the sovereignty. On his refusal, he asked him to stay for a single night with his mother. Even this request Rama could not grant, for he had pledged his word to Kaikeyi to leave that very day. The King, after embracing Rama, fell speechless to the ground, amid the wailings of all his queens except Kaikeyi.

Sumantra, grinding his teeth, his eyes reddened with anger, charged Kaikeyi with being the murderess of her husband. The wish of a husband to a wife should outweigh a *koti* of sons. All

would go where Rama went; no Brahman would dwell in her dominions; let Rama be enthroned. Thus Sumantra sought to excite regret within Kaikeyi, but she sat unmoved.

Dasaratha then told Sumantra to marshal a fourfold army to follow Rama, with "sweet-speeched courtezans," and wealthy traders. Performing sacrifices at sacred spots, and dispensing Dakshinas, let Rama happily reside in the forest. Upon this Kaikeyi, choked with rage, said that Bharata would not receive an empty kingdom. After being reproached by the King, Kaikeyi replied that in his line Sagara had deprived Asamanja, his eldest son, of the kingdom; so Rama deserved to go to the forest. All present cried shame; but Kaikeyi pretended not to understand the reason. A good old counsellor then stood up and explained that Asamanja had been banished for throwing infants in sport into the Sarayu; but what evil had Rama done? The King, after calling Kaikeyi the personation of sin, said that he would that day follow Rama.

Rama then said to the King that an army would be useless to him. He asked only for his bark clothing, a hoe, and a basket. The shameless Kaikeyi then offered Rama a bark dress, telling him to put it on. Rama did so, and Lakshman followed his example. Sita, her eyes flooded with tears, took the kusa and bark from Kaikeyi. Overcome with shame, she asked Rama how ascetics put on their dress. He then fastened the bark over her silk attire, amid the tears of the women, who begged Rama to allow Sita to remain. Vasishtha then addressed Kaikeyi as a vile deceiver, and said that Sita should not go to the forest, but rule the kingdom in Rama's stead. But if Sita went to the forest, they would all follow her, as would Bharata and Satrughna, leaving her to rule a deserted kingdom. Wild beasts and snakes followed Rama; even the trees turned their heads toward him.

Dasaratha supported the appeal of Vasishtha. Sita had not done Kaikeyi any wrong. Surely she wished to find her way to hell, that she beheld Janaka's daughter in that mendicant dress! Upon this Rama only asked the King to pay double honour to his mother, lest she should renounce life, and repair to the mansions of Yama.

Dasaratha thought that this calamity had befallen him, because he had deprived many a cow of her calf, and taken the life of many creatures. He then ordered Sumantra to get ready a chariot, and take Rama to the south of his kingdom. When ready, the King summoned his treasurer to bring costly garments and beautiful ornaments, sufficient for 14 years. When Sita had put them on, Kausalya, embracing her, spoke of the duties of a good wife. Whether her husband is wealthy or poor, he is unto her like a god. Sita said that she had heard all that from her parents, and would act accordingly.

Rama, after addressing Kausalya with joined hands, begged

his 350 mothers to forgive him any wrong he had done them, upon which they raised a loud wail of distress.

The Departure.—Rama, Sita, and Lakshman, after bowing down to the King, went round him. Rama and Sita also paid respects to Kausalya. Sumitra told her son Lakshman to go with Rama, and serve him as a younger brother ought. Sumantra then asked them to ascend the car, containing weapons, a basket, and a hoe. When they set out, men and beasts within the city lost their senses through grief, and madly followed. The people asked the charioteer to drive gently, but Rama told him to drive faster. As the chariot went on, the dust raised by its wheels was laid by the tears of the citizens who followed. On looking back, Rama saw his sorrow-stricken father and mother coming after the car, Kausalya rushing forward like a cow seeking for its calf, bewailing aloud. When Sumantra was asked by the king in her return why he had not stopped, Rama told him to tell a lie, to say that he had not heard him.

The King stood looking as long as he could see the dust raised by the car of Rama. When no longer visible, he fell to the earth; but was raised by Kausalya, who walked with him, supporting his right arm. Kaikeyi sought to follow the King on his left, but he told her that she was no longer his wife. On returning to the palace he was taken to Kausalya's apartment, where she bewailed the loss of Rama. She thought the explanation was, that she had cut off the paps of cows, and prevented calves from drinking their mothers' milk. Sumantra comforted her by saying that Rama and Sita would be safe in the forest, and she would soon see them and Lakshman again.

Rama told the people who followed him that they would be happy under Bharata's rule. Seeing aged Brahmans coming after the car, Rama, Sita, and Lakshman descended and walked with them, while they begged Rama to return that they might complete their sacrifices. Darkness came on as they arrived at the banks of the river Tamasa, and there they halted for the night, Sumantra feeding the horses after they were unyoked.

Sumantra and Lakshman prepared a bed for Rama and Sita, on which they slept; but Lakshman spent the whole night in dwelling with Sumantra on the virtues of Rama. When Rama arose in the morning, the people who had followed him from the city, were still asleep. Rama then proposed that they should leave at once, and gave orders to the charioteer. After crossing the swift-flowing Tamasa, Sumantra was told to drive northward for a little to deceive the people.

When day dawned, the citizens were overwhelmed with grief at the disappearance of Rama. They looked everywhere, but could not find any track of his chariot. Of what good were their lives without Rama? it was proposed that they should enter the

fire. After a vain search, they returned to Ayodhya, their eyes flooded with tears. In the city, traders, for grief, did not open their shops; householders did not cook; mothers felt no delight in beholding their first born. The women, weeping, taunted their husbands for coming home, and bewailed Rama. That night the city was drowned in sorrow.

The Journey to the Ganges.—Rama, in the chariot, hasted on through cultivated fields and villages. When near houses the peasants were heard blaming the King for listening to the vile Kaikeyi. Crossing the Goomti, they came to the land which Manu gave to Ikshwaku. Passing through Kosala, Rama looking towards Ayodhya, bade the city farewell.

At length they reached the banks of the Ganges, and Rama told the charioteer that they would rest for the day near it, under a lofty Ingudi tree. When they had alighted, Sumantra loosed the weary steeds. As soon as Guha, king of the Nishadas,* heard of Rama's arrival, he came with his nobles to salute him as his servant, offering him the choicest food for himself, with grass and corn for his horses. Rama declined the food, saying that he must live like a hermit; but accepted what was offered for the horses, which were dear to his father. After evening rites and sipping water of the Ganges brought by Lakshman, Rama and Sita lay down for the night, while Lakshman, Guha, and Sumantra kept watch. Guha had brought a bed for Lakshman, and asked him to sleep on it, while he would act as guard. Lakshman said that he could not sleep while Rama and Sita lay on the ground, and lamented the sad condition of the family till daybreak.

The Crossing of the Ganges.—At sunrise, Rama proposed to Lakshman to cross the swift-flowing Jahnavi.† When Guha was informed, he ordered a strong and elegant boat to be got ready. As Rama, Sita and Lakshman were about to go on board, Sumantra, with joined hands, asked what he should do. Rama told him to go back with kind messages to his father, asking him to bring Bharata speedily. Sumantra then pleaded to be allowed to go with Rama to the forest. To this Rama replied, that if he went back, Kaikeyi would believe that Rama had gone to the forest, and would not suspect Dasaratha of being untruthful. Rama next asked Guha to obtain some juice of the banyan, that he and his brother might have "that ornament of ascetics, a head of matted hair." When this had been done, the two princes "appeared like saints."

After taking leave of Guha, Rama told Lakshman to lead Sita into the boat, and then he followed himself. The boat, impelled

* A wild tribe supposed to be the Bhils. † Jahnu, disturbed by the Ganges, drank up its water. Afterwards he allowed the stream to issue from his ear. Hence the river is called Jahnavi, daughter of Jahnu.

by vigorous rowers, sped on its way. When it reached the middle of the river, Sita worshipped the Ganges, and vowed that when Rama returned to the city she would present to Brahmans lakhs of cows, cloths, and "vessels of wine by thousands." On landing, Rama intrusted Sita to the care of Lakshman. He was to walk first, Sita was to follow, while Rama behind would protect both. The two brothers, after killing the four kinds of beasts—boars, and three varieties of deer—cooked their flesh, and they had a hunter's meal under a spreading tree.

While Sita lay down and slept, the brothers spent the night in conversation, Rama lamenting lest Kaikèyi should poison his mother, and begging Lakshman to return to Ayodhya, and Lakshman declaring that he could not live without Rama.

Bharadwaja's* Hermitage.—Next morning they went through the forest near the junction of the Ganges and Yamuna, till they came to Bharadwaja's hermitage, where he was sitting, surrounded by his disciples. After saluting him with joined hands, Rama told him who they were. Thereupon Bharadwaja ordered a bull, water, and different kinds of roots and fruits for their entertainment, and assigned them a place of shelter. Bharadwaja, who had heard of Rama's unjust exile, invited him to remain there; but Rama objected on the ground that it was too near Ayodhya, and the people would be coming to him. Bharadwaja then suggested that he should go to the Chitrakuta mountain, 10 leagues distant, inhabited by Rishis, monkeys, and bears. After spending the night at the hermitage, they took leave of Bharadwaja, and left for Chitrakuta.

Passage of the Yamuna.—Bharadwaja told Rama to go first to the junction of the two rivers, and to cross the Yamuna on a raft. Near the landing place they would see a sacred tree, and then travel through a dark forest, till they came to Chitrakuta. When the brothers reached the river, they prepared a raft on which they made a pleasant seat for Sita, placing beside her their weapons. When near the middle of the river, Sita vowed to offer to the goddess a thousand cows and a hundred vessels of wine on Rama's return to Ayodhya. After Sita had saluted the banyan tree, they went on their journey, Rama asking Lakshman to get for her whatever fruits and flowers she might wish to have. As they went along, Sita questioned Rama about the flowers and plants she had never seen before, while afterwards the two brothers killed several deer.

Chitrakuta.—After spending the night near the banks of the river, they set out next morning for Chitrakuta† (bright peak). On

* He was a Rishi to whom many Vedic hymns are attributed. He was said to be the son of Brihaspati, and father of Drona, the preceptor of the Pandavas.

† It is situated about 50 miles south-east of Banda, in Bundelkhand, and abounds with temples and shrines.

the way Rama pointed out the flowering trees to Sita, and the honeycombs to Lakshman. On the hill was the hermitage of Valmiki, the author of the Ramayana. Having saluted Valmiki and given an account of himself, Rama told Lakshman to prepare a cottage for them, thatched with leaves. Next, to propitiate the household gods, Lakshman was told to kill a deer and roast it. When ready, Rama repeated all the *mantras* necessary for the completion of the sacrifice. After offerings to the Visvadevas, Rudra, and Vishnu, Rama performed certain ceremonies to remove malign influences from the abode. In this beautiful spot the exiles forgot their sorrows.

Sumantra's return to Ayodhya.—After hearing about Rama's visit to Bharadwaja, Sumantra, with a heavy heart, set out on his return journey. On the evening of the third day he reached Ayodhya, which he found forsaken and silent. On his appearance the people by thousands rushed after him, asking, "Where is Rama?" On learning that he had crossed the Ganges, they bewailed their lot.

As Sumantra passed through the courts, he heard the lamentations of the women, wild with grief. On entering the King's chamber, he found him pale, faint, and worn out with sorrow. On hearing the words of Rama, he fainted away. Kausalya and Sumantra raised the King, and after Kausalya had urged him to speak to Sumantra, she herself fell down insensible. A loud wail then arose from the inner apartments, which extended to the city.

When the King had recovered, he sent for Sumantra, and asked him to repeat again the message of Rama, and to tell all he knew about him. Sumantra gave Rama's salutations to his father and mother, who were also asked to show respect to Kaikeyi and treat Bharata as a king. Bharata was asked to honour all the mothers, and to be obedient to the King. Rama gave this message, with his eyes full of tears; Lakshman, on the other hand, sent an angry message, refusing to acknowledge Dasaratha as his father. Sita only stood weeping in silence. Sumantra then related the sad condition in which he found Ayodhya.

The King, all forlorn, lamented having rashly acted at the request of Kaikeyi; he begged Sumantra to take him at once to Rama as he could not live without him; he was plunged in an ocean of sorrows, and again he fainted away. On hearing the King's piteous words, Kausalya, lying on the ground as one dead, asked Sumantra to take her at once to Dandaka or she would repair to the mansion of Yama. Sumantra comforted her by telling how happy Sita seemed to be in the forest; but still she cried out, "my son, my son!"

Kausalya then blamed the King for bringing such misery on Sita; Rama would not care to have the kingdom after it had been enjoyed by Bharata; the King had disregarded scripture and acted unjustly; she charged him with the destruction of his kingdom,

herself, and Rama: his son and wife alone were delighted. Hearing this sad complaint, Dasaratha remembered his unrighteous act.

Stung by the reproaches of Kausalya, the King was long absorbed in thought. He then recollected the sinful act he had committed when hunting. Doubly grieved on these accounts, trembling and with joined hands as he lay on the ground, he deprecated her displeasure. A husband, good or bad, is a god in the eyes of his wife. Moved at his distress, weeping, she drew on her head his joined hands and confessed her unkindness; she had been overcome by sorrow. The five days of Rama's banishment had seemed to her five years. Soothed by the words of Kausalya, the King fell asleep.

The Hermit's Son.—Starting from sleep on the sixth night, the King related to Kausalya the unrighteous act he had committed, of which he was now reaping the sad fruit. When a young man, he had gloried in being able to shoot by sound alone. One night after the rains, he went out with his bow and arrows to shoot on the banks of the Sarayu. "Hearing a pitcher slowly fill," he said, "I thought the sound came from an elephant, and let fly my shaft in the direction of the sound. Thereupon I heard a voice saying, 'Alas, why doth this weapon light upon me, who only came here by night to fill my jar? Who would slay the son of a hermit who injured none? I do not grieve so much for myself as on account of my aged father and mother; who will now support them?"

On going near, Dasaratha said he found, to his horror, an ascetic lying on the ground, besmeared with blood and dust, with the pitcher beside him. Recognising the King, he charged him with killing at the same time his aged and blind father and his mother. He asked him to go and tell his father what had happened to propitiate him, lest he should be cursed. Before going, Dasaratha was told to extract the arrow. At this he was perplexed, knowing that it would be followed by death. To relieve Dasaratha's mind, lest he should have thought he had killed a Brahman, the youth told him that he was the son of a Vaisya by a Sudra mother. Dasaratha then took out the shaft, and the youth expired.

Dasaratha, taking up the pitcher, brought it to the aged father, who, supposing him to be his son, asked why he had been so long in coming. When he explained what had happened, the hermit said that if he had not come, his head would have been split in seven. The hermit only asked to be taken with his wife, to his dead son, and then he would die. When they came to him, they bewailed him, telling how much he had done for them, and asking him to stay one day, that they might go the same day to Yama's mansion. After this the youth went up to heaven. The father cursed Dasaratha, telling him that he would also die from grief for his son, and then the aged couple ascended the funeral pile and went to heaven.

The King felt that the curse was now to be fulfilled. After

expressing the blessedness of those who should see Rama return, he complained that his senses were growing dim, he could neither see, nor hear, nor feel; and charging Kaikeyi as the bitter foe of his line, he expired.

Lament over Dasaratha.—In the morning, minstrels, heralds, and bards came to the palace, and began to celebrate the deeds of Raghu's royal line. The music filled the mansion, where numerous men-servants, maid-servants, and eunuchs were collected. Ganges water for sipping, sandalwood powder, and other things were prepared for the King, when he made his appearance.

The women in the bedchamber, perceiving that the King lay motionless, suspected that he was dead. Their wail of sorrow awoke Kausalya and Sumitra, who, when they looked at the King, fell to the ground. All the wives of the King, headed by Kaikeyi, wept bitterly, and made the palace ring with their grief.

Kausalya, taking the King's head in her lap, complained of Kaikeyi's cruel and wicked conduct which had caused the banishment of Rama and Sita, as well as the death of the King. She said that she would die that day, entering the fire. The courtiers removed Kausalya, and as the funeral rites could not be performed in the absence of a son, the King's body was embalmed in oil. All the wives of the King, lamenting, said "How can we, rendered widows, stay with the wicked Kaikeyi? After what she hath done to the King, Rama, Lakshman and Sita, what may she not do to us?" The whole city was overwhelmed with sorrow.

The Praise of Kings.—Next morning at sunrise the Brahman officers of the royal household and other counsellors thus addressed Vasishta the royal priest: "The night that appeared as a hundred years hath passed away. The King hath ascended to heaven; his sons are absent. A kingdom without a king goes to ruin. The twice-born do not celebrate sacrifices; there are no festivities or theatres; the wealthy are not protected, nor do ryots sleep with open doors; traders with merchandise do not come to such a country; the gods are not worshipped. As a river without water, so is a kingdom without a king." Vasishta was therefore asked to instal a descendant of Ikshwaku.

Envoys sent to Bharata.—Vasishta then said that Bharata, with Satrughna, dwelt in the house of his maternal uncle. He asked if envoys should be sent to bring them. All replied, "Let them go." Vasishta, selecting trusty counsellors, told them to go with speed to Bharata, but on no account were they to mention the exile of Rama or the death of the King. They were also to take silk apparel and costly gems as presents.

After crossing the Ganges, they came to Hastinapura, and, passing through various places, they reached Girivraja, the capital, and entered it by night.

Bharata's Dream.—The same night Bharata had a frightful

dream. To cheer him, some played on musical instruments, and nautch women performed before him; but without making him smile. When a dear friend asked Bharata why he did not join in the mirth, he told his dream. He saw his father pale, with his hair loose, plunging from the summit of a mountain into a filthy pool of cowdung, and yet, with a loud laugh, drink oil by means of his joined hands. Then again he dived into the oil with his head down, after feeding on rice, mixed with sesamum. Then he saw the ocean dried up, the moon fallen, and darkness covering the earth. Lastly he saw the King, daubed with red sandal, going southward in a car drawn by asses, mocked by a frightful Rakshasa. Bharata thought that the dream portended that either he, Rama, or the King, or Lakshman, would breathe his last.

Bharata's return to Ayodhya.—When Bharata was relating his dream, the envoys entered the palace. After saluting the King and Bharata, the latter was asked to set out in haste to Ayodhya. Twenty kotis of clothes and ornaments were to be given to the King, and ten kotis to Bharata's maternal uncle. After making over the gifts, Bharata asked if it was well with his father, Rama, Lakshman, Kausalya, Sumitra, and lastly his mother; whom he described as wrathful, selfish, and wise in her own conceit. The lying reply of the envoys was that all were well, with a request that his car should be yoked.

Bharata then went to bid his grandfather farewell. The King, after sending messages to Dasaratha and others through Bharata, gave him a large number of choice elephants, horses, and large dogs like tigers in strength and with teeth like weapons. Bidding farewell to his grandfather and uncle, Bharata ascended the car with Satrughna, followed by a hundred cars drawn by camels, oxen, horses, and asses.

After a journey of seven days, during which several rivers were crossed, Ayodhya was seen in the distance. Formerly a great din proceeded from the city; elephants, cars, and horses were going to and fro; now all was silent, there was no longer the music of the lute or the voice of song: there must be some cause for the crushing dread which overpowered him. After passing through the gates, he entered the city, where he told his charioteer that he saw all the signs occurring at the death of a monarch. The houses of the citizens were unswept, sacrifices were no longer offered, the people appeared fasting, with gloomy downcast looks. With mind thus distressed, Bharata entered the palace.

Bharata and Kaikeyi.—Bharata, not finding his father in his apartments, went to his mother. After embracing him, Kaikeyi asked about his journey, and if his grandfather and uncle were well. After replying to her questions, Bharata asked anxiously why he did not see his father. When told that he had gone the way of all, he fell to the ground, tossing about his arms, and

HANUMAN.

lamenting his father with tears. After raising her son, Kaikeyi said to him that persons with their senses under control do not grieve. Bharata then inquired about his father's death, and asked her to send at once news of his arrival to Rama, whom he now regarded as his father, brother, friend, and master. Kaikeyi told him that his father, in his last moments, said, "Blessed are they that shall see Rama and Lakshman, returning with Sita." When questioned, Kaikeyi said, that Rama, wearing bark, had gone to the Dandaka forest, with Sita and Lakshman. Bharata then asked whether Rama had deprived a Brahman of his wealth or been guilty of some other offence. Kaikeyi, after telling Bharata about the two boons she had obtained from his father, bade him, with the aid of Vasishta, perform the funeral ceremonies, and install himself in the kingdom.

Bharata accused Kaikeyi of heaping grief on grief by bringing about the death of the King and sending Rama to the forest. Kausalya bore herself like a sister to Kaikeyi: why did she not grieve for having sent her son away? In the Ikshwaku line, the eldest son always succeeded to the throne. Bharata said that he would bring back his brother from the forest, and contentedly become his slave.

Bharata then sternly reproached his mother, telling her to leave the kingdom. She had caused the death of the King, and the banishment of his son. Her husband's wicked murderess, she was not the daughter of the pious Aswapati, but a Rakshasi, born to overthrow his father's race. As Surabhi was distressed on account of the sufferings of her children, so would Kausalya feel on account of Rama. Lastly, he told his mother to enter fi[illegible] Dandaka, or strangle herself. With reddened [illegible] cast away, Bharata lay fallen on the earth. [illegible]

Bharata and Kausalya.—Bharata, after recov[illegible] told the courtiers that he had never desired the kingdom, [illegible] that living in a far country he had heard nothing of the banishment of Rama. Hearing the voice of Bharata, Kausalya told Sumitra that she wished to see him. After Bharata and Satrughna had been embraced by Kausalya, she thus addressed Bharata: "Thus hast thou obtained the desired kingdom through the crooked act of Kaikeyi. What good hath Kaikeyi gained from sending my son to the forest? She ought to send me also, or, followed by Sumitra, I will go myself or thou shouldst take me. This spacious kingdom, with all its wealth, hath been bestowed on thee by Kaikeyi."

The blameless Bharata felt deeply grieved at these bitter words of Kausalya. Lying at her feet, he said to her, "Why these reproaches, noble lady? I knew nothing of all this. Thou knowest my delight in Rama." Bharata then cursed in succession all who had approved of Rama's banishment. Having thus consoled Kausalya, Bharata lay prostrate on the ground. Kausalya was

glad that Bharata had not swerved from virtue, and drew him to her breast, after which he spent the night in sorrow.

The Funeral.—While Bharata was thus plunged in grief, Vasishta said to him, "Do not weep; arise and perform the funeral rites." Hearing this, Bharata at once gave the necessary orders. When the body of the King was raised from the oil, he looked like one asleep. Bharata, after it was placed on a couch adorned with gems, thus bewailed his father: "O King, what didst thou mean by banishing Rama and Lakshman? Thou having ascended to heaven and Rama in the forest, who will protect the people? The city now appeareth unto me like a moonless night." While thus lamenting, Vasishta again told him to perform the funeral ceremonies, upon which Bharata urged speed.

After oblations to the fire, the body was placed outside on a car, in front of which people went, scattering gold and silver and different kinds of cloth. Others brought sandalwood, incense, and spices which were laid on the funeral pile, while hymns were chanted as laid down in the Scriptures. The wives of the King, brought in palanquins and chariots, headed by Kausalya, went round the pyre, while a loud wail burst from thousands of women. After purifying themselves in the Sarayu, the wives, counsellors, and priests, with Bharata, entered the city, and spent ten days on the ground, absorbed in grief.

When the days of mourning were over, Bharata was purified, and on the 12th he gave magnificent gifts to the Brahmans—gold, gems, food, clothing, men-servants and maid-servants. On the 13th, [redacted] stood at the pyre to collect his father's ashes. "O [redacted] why hast thou left me so, thy son driven to the [redacted] thou fled?" He then lay prostrate on the [redacted] Satrughna saw him, he also fell upon the earth lamenting. He accused Manthara and Kaikeyi as the source of their misery; he spoke of Dasaratha's kindness to his children; with Rama banished, he could not live, but would enter fire.

While the brothers, like bulls with broken horns, lay rolling on the ground, Vasishta said to Bharata that the time had come for him to gather the bones; three pairs* attend all mortals. Sumantra bade Satrughna rise, for all beings are born and die.

Manthara Punished.—While Bharata and Satrughna were speaking, Manthara appeared, smeared with sandal and adorned with every kind of ornament, looking like a female monkey. Bharata, seizing her, took her to Satrughna, telling him to deal with her as he liked. Upon this Satrughna fell upon the hump-backed one, who made the chamber resound with her cries. Her companions fearing for themselves, resolved to go to Kausalya for refuge

* Birth and death, pleasure and pain, loss and gain.

While Satrughna dragged the shrieking Manthara along the ground, her ornaments were scattered on the floor. Satrughna also sternly reproached Kaikeyi, who then fled to Bharata, who thus spoke, "A woman cannot be slain. I myself would have killed this wicked Kaikeyi, if Rama would not have been displeased. If Rama knows that the hump-backed one hath been killed, he would not speak to either of us." Upon this Satrughna set Manthara free, and she flung herself at Kaikeyi's feet.

Bharata's Determination.—On the 14th day the assembled peers begged Bharata to be that day installed: Dasaratha had gone to heaven; Rama was far away. Bharata replied that in his line the first-born always succeeded. Rama should become king; while he would retire to the forest for 14 years. A fourfold army was to be got ready, and workmen were to be sent in advance to prepare the way. Tears of joy welcomed this declaration.

Skilled workmen of all kinds were sent forward; some to sink wells, others to fell trees, others to level hills and fill up valleys; others to build bridges; some to make roads, and prepare camping grounds, with stately mansions.

Before dawn on the morning of departure, heralds proclaimed the praises of Bharata to the sound of deafening music. At this Bharata was distressed. "I am not King," he said; "he who is our lord hath been banished by this mother of mine." The ladies also joined Bharata in his lament. Vasishta then went to the assembly, and sitting down on a golden seat, said, "Bring hither Brahmans and Kshatriyas, warriors and counsellors, with Satrughna and Bharata." A tumult then arose as they assembled in cars, on horses, and elephants. On the arrival of Bharata, all rejoiced, as they did in the time of Dasaratha.

In the midst of this vast assembly, Vashista thus addressed Bharata: "King Dasaratha hath gone to heaven; Rama hath obeyed his father's commands; do thou now ascend the throne, and let vassal princes hasten with countless gems." To this Bharata, filled with sorrow, replied: "First born and foremost in merit, Rama deserveth the kingdom. Were I to accept it, I should bring disgrace on the Ikshwaku race. I will follow Rama who is worthy of the dominion of the three worlds." At these words the assembly shed tears of joy. Bharata then said that if he failed to bring back Rama, he would remain in the forest himself. The way had been prepared, and he would start immediately. Bharata then gave orders to Sumantra for the army to begin its march, and to bring his car.

The Departure.—Next morning Bharata set out. Before him went the counsellors and priests, then followed a thousand elephants, six thousand cars, and a lakh of horsemen. Kaikeyi, Sumitra, and Kausalya, were also there in a splendid car. Crowds of all classes of the citizens followed in carts, desirous of seeing Rama.

There were merchants, gem-cutters, potters, weavers, armourers, goldsmiths, physicians, peacock-dancers, wine-sellers, washermen, actors with females, Brahmans, and others. On arriving at the Ganges, the army halted.

Meeting with Guha.—Guha, seeing the mighty army with flying banners encamped on the banks of the Ganges, said to his followers: "Surely Bharata hath come to enslave or destroy us, and after that to slay Rama. Let a hundred men in mail go on board each of 500 boats. But if well disposed to Rama, the host would that day safely cross the Ganges." Having said this, the lord of the Nishadas took a present of flesh, fish, and honey for Bharata. When Sumantra saw Guha, he said to Bharata, "This lord is powerful in Dandaka, and is a friend of thy brother. Let him see thee. He knows where Rama and Lakshman are." Bharata at once said, "Let Guha see me." Guha then, bending low, presented his offering, and begged to entertain the army.

Bharata acknowledged the kindness of Guha in desiring to entertain his army, and then asked the way to Bharadwaja's hermitage. Guha, with joined hands, promised a guide, well acquainted with the place, while he would follow in the rear. Still, Guha was doubtful about the meaning of this vast force, and asked whether Bharata went with any evil intention towards Rama. When assured that Bharata's only object was to induce Rama to return, Guha's countenance shone with delight, and he exclaimed, "Blessed art thou! Thy like I see not on earth, resigning a kingdom that came to thee unsought." Night having fallen, Bharata lay down with Satrughna, but thoughts of Rama prevented sleep.

Guha's Story.—In the morning Guha related to Bharata how he had prepared a pleasant bed for Lakshman, and asked him to lie down for a little. Rama was also dear to Guha. Through him he expected high fame among men, and great religious merit. Bow in hand, he would protect Rama. To this Lakshman replied, how could he sleep while Rama and Sita lay on the earth? Dasaratha had obtained his son by severe austerities; now that he is banished, he will certainly die; and Kausalya will soon follow. In the morning after they had bound their hair, Guha took them across the Ganges, and they went on their journey.

On hearing the words of Guha, Bharata, overcome with grief, fell to the ground. Satrughna, who was near, took him up, and all the mothers of Bharata, fasting and weeping, surrounded him. Kausalya embraced him like a cow caressing its calf, and sought to comfort him. Bharata then inquired where Rama and Sita spent the night, and what they ate. In reply, Guha told him he had provided roots, fruits, and various kinds of food; but Rama fasted, and took only of the water brought by Lakshman. After their evening worship, Lakshman prepared for Rama and Sita a bed of

kusa grass under an Ingudi tree, and there they slept, guarded by Lakshman, Guha, and his men.

Bharata having heard Guha's story, went with his counsellors to the tree under which Rama slept, and saw his bed. Bharata lamented that one brought up in luxury, living in palaces, awakened by music and bards, should have been compelled to lie on the ground. Here was his bed; here he turned in restless sleep: scattered particles of gold showed that here also Sita slept with her ornaments. Bharata bewailed his unhappy fate as the cause of all this. From this day forth he vowed to live as an ascetic in the forest, while Rama ruled Ayodhya, assisted by Lakshman.

The Passage of the Ganges.—Early next morning Bharata called Satrughna, and asked him to bring Guha to take the army over the river. Satrughna replied that, like Bharata, he had been sleepless, thinking of Rama. Guha then made his appearance, and enquired how they had passed the night. He was told that they had done so happily, and then he was asked to take them across. Guha immediately ordered 500 boats to be prepared, with some others, decked with banners. One, called Swastika, had an awning of white cloth, and resounded with music. After the priests and preceptors, Bharata, Satrughna, Kausalya, Sumitra, and other wives of the King, went on board. Several boats were filled with women; some, with horses and cars. As soon as the boats had discharged their loads, they returned for others. Elephants, with banners, swam across; some men came over in boats, some on rafts, some by pitchers, some swimming. The army thus arrived at the famous wood of Prayaga, where the prince ordered it to halt.

Bharadwaja's Feast.—Bharata, leaving the army behind, went with Vasishta alone to Bharadwaja's hermitage, about a yojana distant. When Bharadwaja saw Vasishta, he at once rose from his seat, bidding his disciples make the usual offering. On learning that Dasaratha's son had also come, water was provided for their feet and fruits. Bharadwaja then inquired about the welfare of their families and of Ayodhya, while they, in their turn, questioned him about the hermitage. Bharadwaja next said to Bharata, "Why art thou here? Rama, with his wife and brother, hath been banished to the forest for 14 years; wouldst thou enjoy the kingdom of thine elder brother?" Bharata overcome with grief, replied, "No such crime can proceed from me. I did not know of my mother's guilty design; I have come to bring back Rama to Ayodhya. O tell me where he is to be found." Bharadwaja then commended Bharata, and after telling him that Rama was at Chitrakuta, asked him to spend the night with him.

On Bharadwaja asking why Bharata had not brought his army, he replied that the horses and elephants might injure the hermitage. "Bring all your host," said the ascetic. Bharadwaja, enter-

ing the sacrificial chamber, purified his lips by sipping water, and said, "I invoke Vishvakarma and all the gods to provide a banquet for the army. Let rivers flow with *maireya* (spirits), wine, and sugar-cane juice; let the Gandharbas and Apsaras attend; let Soma provide food of every kind to be chewed and licked, sucked or sipped." As the ascetic sat with joined hands facing the west, the deities assembled. The sky poured down blossoms, and celestial music was heard; the Apsaras danced, and the Gandharbas sang. The troops of Bharata saw with amazement a beautiful plain, adorned with flowers and trees. Lofty gateways led into palaces, resembling white clouds, supplied with every convenience; there were stables for horses and elephants.

On entering the palace, Bharata, instead of occupying the throne, worshipped it as belonging to Rama, and took the seat of a minister. When all others had taken their places according to their rank, Brahma sent 20,000 women adorned with celestial ornaments; Kuvera sent 20,000 decked with gold and gems; who were followed by as many from Nandana, the grove of Indra. The Gandharbas sang and the Apsaras danced before Bharata. Seven or eight damsels taking a man, bathed him, rubbed and dried his limbs, and held up the wine cup as he drank. The soldiers, delirious with joy, surrounded by Apsaras, shouted, "To Ayodhya will we not go, nor yet to Dandaka: this is heaven!" The tanks were filled with *maireya*; there were piles of meat of deer, bear, peacock, and fowls. Thus entertained by Bharadwaja, they spent the night, after which the celestial damsels vanished. The "men remained intoxicated and highly inebriate with the liquor, their persons daubed with sandal."

Next morning Bharadwaja asked Bharata how he had spent the night, and if the feast had gratified his army. After replying that the night had passed pleasantly, and that the army had greatly enjoyed the banquet, he inquired where Rama was. Bharadwaja told him that he would find Rama in a thatched cottage at the foot of Chitrakuta, a mountain 2½ yojanas southward. Before leaving, the wives of Dasaratha wished to salute Bharadwaja. Kausalya, thin and trembling, along with Sumitra, embraced the feet of the ascetic. Kaikeyi also, overcome with shame, took hold of his feet. Bharadwaja then asked an account of each queen, which was given by Bharata. When Bharata mentioned Kaikeyi, his eyes reddened with anger; but Bharadwaja said that she ought not to be blamed; the banishment of Rama would end in the good of all. The army then left, cavalry and foot, cars and elephants.

Chitrakuta.—The vast army of fourfold forces continued its march through the forest. At last Bharata said to Vasishta that they had arrived at the mountain Chitrakuta, and the river Mandakini. The soldiers were to search the forest till they found Rama and Lakshman. The top of a column of smoke was soon

discovered, which showed that either Rama or some other ascetic was there. Bharata then ordered the whole army to halt, while he would go to the place himself with Sumantra, and, keeping his eye on the smoke, Bharata went forward.

After living for some time on Chitrakuta, Rama, to please Sita, showed her its beauties. Birds filled the mountain with their music; parts of it were like silver, others blood-red; some emerald green, some yellow, some sparkling like a star. There were harmless tigers, hyenas, and bears. There were fruit trees of every description laden with fruits, while the perfume of flowers delighted the sense of smell. Rills of water descended the mountain. By this banishment two objects had been gained: the King had kept his word, and Bharata had obtained the kingdom. Besides, an ascetic life secured immortal bliss.

Rama next showed Sita the beautiful stream, Mandakini, adorned with islets, frequented by ducks and cranes, its banks lined with fruit trees and flowers, where herds of deer were drinking and ascetics were performing their ablutions. He asked Sita to bathe with him in the stream, deeming the wild animals to be citizens, the mountain as Ayodhya, and the river as the Sarayu. Bathing thrice in the river, living on fruits and roots, in the company of Sita, he did not wish either for Ayodhya or royalty.

The Anger of Lakshman.—When Rama had shown Sita the river, he sat down with her to give her some meat which had been roasted. While thus seated, Bharata's army came up, raising clouds of dust, and scaring the herds of elephants. Rama then asked Lakshman to find out whether some prince was hunting or some ferocious animal ranging the forest. Climbing a tree, Lakshman saw in the east a vast army, with elephants, horses, and cars, decked with banners. He told Rama to put out the fire, to let Sita go into the cave, and then make ready his bow; but Rama desired him to ascertain first to whom the host belonged.

Lakshman said he knew from the banner that it was Bharata, who had come to destroy them both. He said that he would slay Bharata, for there is no unrighteousness in killing a former wrongdoer—there is even merit. On Bharata being slain, Rama would rule over the whole earth. He would also kill Kaikeyi and the hump-backed one. That day the woods of Chitrakuta would flow with torrents of blood.

Lakshman Calmed.—Rama then mildly cooled the anger of Lakshman, saying, "Having sworn to do my father's will, what should I gain by slaying Bharata? I should not wish, through unrighteousness, to attain even Indra's state. I think that Bharata hath come to see us, and to make over the kingdom to me. Hath Bharata ever done thee any wrong? Do sons, in times of danger, ever slay their father or brothers? If thou wishest thyself the monarchy, I will ask Bharata to give it, and he will answer

'Tis well." At these words Lakshman, overcome with shame, said, "I think our father himself hath come to see thee." Rama replied, "Methinks my father hath come to see us, either to take us or Sita home. I see the huge elephant belonging to our aged sire, but I do not see the white umbrella: hence I stand in doubt. Do thou come down and do my bidding." Lakshman descending, stood by Rama with joined hands. Meanwhile, Bharata had ordered his army not to disturb the retreat of Rama.

The Meeting.—When the army had been stationed, Bharata directed Satrughna to search the forest with a large body of men, as well as with Guha and his Nishadas. Accompanied by counsellors and twice born ones, he would himself range the forest on foot. Till he saw Rama, Lakshman, and Sita, he could have no peace of mind; until Rama was installed, he could not rest. Ascending a tree, he saw the column of smoke rising from Rama's hermitage, which filled him with joy, and, accompanied by Guha, he went in search of Rama.

Bharata, after showing to Satrughna the signs that Rama was near, desired Vasishtha to bring immediately his mothers. Bharata went on, followed at a short distance by Sumantra. Then Bharata saw a cottage of leaves, with heaps of dry dung as fuel. Filled with joy at the prospect of meeting Rama, Sita, and Lakshman, Bharata went forward. At last he came to Rama's abode, formed of leaves, spread with soft kusa grass, adorned with bows, garnished with arrows; hung with golden-sheathed swords, and shields with bosses of gold. Inside the cottage Bharata saw Rama seated, with matted hair, clad in bark and deer skin. Beside him were seated Sita and Lakshman.

Bharata, overwhelmed with grief at the sight of Rama, lamented saying, "He who should have been seated in court is now surrounded by wild animals. He whose body should have been scented with sandal is now covered with dust; it is through me that Rama hath suffered all this. Alas that I was born to be despised of men!" Falling at Rama's feet, Bharata could only utter the words, "O noble one!" Satrughna, weeping, then bowed at Rama's feet, and after shedding tears, Rama embraced them both.

Bharata questioned.—Rama at first scarcely knew Bharata, he was so worn and changed. After again embracing him, he asked where the king was, why Bharata had come to the forest; was Vasishta duly honoured; were Kausalya, Sumitra, and Kaikeyi well? were the fire sacrifices regularly performed? were wise counsellors consulted? were warriors duly honoured? was information sought regarding others by 18 expedients and by 15 with respect to himself? did farmers and cowherds find favour? were Brahmans saluted, gifts offered, and the Vedas observed? These and many other questions were asked.

Rama next inquired, why Bharata, with matted locks and deer-skin dress, had left his kingdom, and come to the forest? Bharata, with joined hands, said, "O noble one, our father, pressed by my mother to perform the terrible task, hath gone to heaven through grief. Do thou, this very day, get thyself installed. Thou art the first born. Receive the kingdom righteously, with bowed head, I beseech thee, along with these counsellors." With tears in his eyes, Bharata took again Rama's feet on his head. Upon this Rama, embracing him, said with a sigh, "How can I commit sin for the sake of a kingdom? Nor shouldest thou blame thy mother. Wives, sons, and disciples should always be obedient. A mother should be as much regarded as a father. How can I, told by my father and mother, 'Go to the forest,' act otherwise? Thou oughtest to enjoy what hath been allotted to thee by thy sire, and I will fulfil what hath been assigned to me."

The Funeral Libation.—Bharata insisted that, according to the rules of morality, a younger son cannot be king in the life-time of an elder. Again he begged Rama to come and be installed at Ayodhya. As soon as Rama left for the forest, his father, worn out with grief, went to heaven. Rama was told to arise and offer water to the spirit of their sire. As the favourite son, this was his duty.

On hearing of the death of his father, Rama, with outstretched arms, fell to the ground, like a tree hewn down by an axe. After his brother and Sita had sprinkled water on his face, he recovered consciousness. Weeping, he thus spoke: "Why should I go to Ayodhya since my sire hath gone the way ordained by the gods! Who will govern her now? I have not yet performed the last rites. To Ayodhya, deprived of her king, I will not go even when my term in the forest hath expired. Who will speak to me the gracious words of my father when I acted rightly?" Rama then said, "O Sita, thy father-in-law is dead, and, O Lakshman, thou art fatherless." The brothers, their eyes filled with tears, then begged Rama to offer water to the departed. Thereupon Rama told Lakshman to bring ingudi fruits, and a piece of new bark. Sita was to go first, next Lakshman, and Rama would follow, according to custom. Led by Sumantra, they came to the river Mandakini. Rama, holding water in his joined hands facing the south, said, weeping, "O first of kings may this pure water reach thee in the world where spirits dwell." Next placing the ingudi *pinda*, along with jujubes, on the sacred grass, he said, weeping, "O great king, partake thou of our food. That which is the food of a worshipper is also the food of his gods." When they returned to the cottage, their wailing, like the roar of lions, was re-echoed by the mountain, and made the army of Bharata quake with fear. Understanding from the noise that Bharata had met Rama, all hastened in the direction from which it proceeded.

Some went on horses, some on elephants, some on cars, others on foot. The uproar created was so great, that elephants, lions, tigers, and deer, fled terror-stricken: even the birds took their flight. On their arrival Rama was found sitting on the ground, accusing Kaikeyi and the wicked Manthara. He received each with due honour; their lamentations, resounding through earth, and sky, and cavern, like the roar of many a drum.

Meeting with the Queens.—Vasishta, burning to see Rama, placing the royal widows before him, went with them to the hermitage. As the queens were going slowly past the Mandakini river, they came to the spot frequented by the two brothers. Kausalya, grieved at the sight, said to Sumitra and the other queens, that Lakshman here drew water for Rama; this was no blame to him; but from that day he should be relieved from such servile employment. Next Kausalya's eyes lighted upon the ingudi *pinda* offered by Rama. Distressed, she said, "Is this fit fare for a monarch accustomed to every luxury? Nothing can be sadder than that Rama should be obliged to offer such a *pinda* to his father. Now the proverb is true, 'the food of a worshipper is eaten by his god.'" After Kausalya had been comforted by the other queens, they came to the hermitage.

When Rama's mothers saw his wretched condition, they lamented sore. Raising them, Rama took hold of their lotus feet, after which, with their soft hands, they brushed away the dust on his shoulders. Lakshman then came forward, and was treated in like manner. Sita, also, with tears in her eyes, took hold of the feet of her mothers-in-law. Kausalya, embracing her, lamented her sad condition. While his unhappy mother was thus speaking, Rama, taking hold of the feet of Vasishta, sat down with him. Behind the two sat Bharata and his counsellors. Curiosity filled the whole assembly as to what Bharata would say to Rama.

The Speeches of Rama and Bharata.—After a night passed in grief, the brothers, having performed their morning devotions in the Mandakini, returned and sat together in silence. Bharata then thus addressed Rama: "My mother was made content; the kingdom is now mine. I yield it to thee. Do thou enjoy the kingdom which can be protected by thee alone. As birds cannot vie with Garuda, so I cannot imitate thee." On hearing the words of Bharata, many of the people expressed their approval.

Rama thus consoled his desponding brother: "No mortal can contend with Fate. Death is the end of all. As in course of time a strong pillared mansion must decay, so do men become enfeebled. A night past returns no more than the Yamuna after she hath entered the ocean. As drifting logs meet and part again in the ocean, so is it with wives, children, and wealth. Why should people mourn the departed, since they are themselves subject to the same fate? Our father, rich in merit and honoured of the

good, hath repaired to heaven, and should not be mourned. Go then to Ayodhya, while, I, obedient to my father, remain in the forest."

Bharata again pleaded with Rama: "O vanquisher of foes, who is like unto thee? Pain doth not grieve nor joy uplift thee. The crime committed by my mother in my absence is condemned by me. The king was in his dotage when he acted as he did. Do thou as a son, repair the wrong. The first duty of a Kshatriya is to get himself installed. If thou art bent upon an ascetic life, pursue it after discharging other duties. To-day let thy friends rejoice in thy coronation. Expiate the disgrace of my mother, and the sin of our sire. If thou disregard my request, I shall go with thee to the forest." Although thus implored with bended head, Rama would not yield. All present praised Bharata, and joined their voices to his.

Rama replied, "Such a speech is worthy of thee. When our father espoused thy mother, he promised her the kingdom. Again on the war with the Asuras, he granted her two boons—thy installation and my banishment. I have, in obedience, come to the forest. Do thou speedily render our father truthful by getting installed. Thus deliver our father and gladden thy mother. The Vaidika hymn says, 'Since a son delivereth his sire from the hell named *Put*,* a son goeth by the name of *putra*, since he protects his ancestors.' Therefore rescue thy father from hell, and, in company with Satrughna, go to Ayodhya, and please the people. Let the umbrella cool thy head, while I seek the shade of the forest."

Jawali's Speech.—After Rama had thus sought to encourage Bharata, the Brahman Jawali, defying virtue, spoke as follows: "O Raghava, a noble intellect like thine ought not to follow the vulgar crowd. What are the ties of kindred? Alone a person is born, and alone he dieth. The man who looketh upon his father and mother with affection is mad. Leave the forest for Ayodhya; there be installed, and sport like Sakra in heaven. Dasaratha is nothing to thee, and thou art nothing to Dasaratha. Behold the waste of food in Shraddha ceremonies! Doth a dead man feed? Such rites have been instituted to make people charitable. There is no hereafter. Accept the kingdom."

Rama praises Truth.—Rama, in reply to Javali, said: "Thy words are fair, but false. If I adopt a course contrary to Scripture, I shall reap only evil. What man, knowing right from wrong, would honour me walking in wicked ways? How could I hope to have a seat in heaven, should I break my vow? Subjects follow the example of their sovereigns. Truth sustaineth the very world. Nothing is superior to truth. The Veda is based on truth. Why

* *Put* is the name of the supposed hell to which men are doomed who have no son to perform the necessary funeral rites. *Putra* is said to be derived from *Put* and *tra*, deliverer.

then should I not obey the command of my father? Gods and *pitris* shun the offerings of the untruthful. I despise the Kshatriya morality which would pursue a wicked course under the guise of virtue. Living in the forest, I shall propitiate the gods and *pitris*, while I fulfil my vow."

Again Rama spoke denouncing the atheistic speech of Javali.* "I blame my father for taking as his priest one who is atheistic, and who hath swerved from the path of virtue. A Buddhist is ranked with a thief. Such a one should be punished like a thief. Other Brahmans, superior to thee, have wrought good deeds and been honoured."

Upon this Javali denied that he was an atheist, nor is it true that there is nothing hereafter. He had used the atheistic plea only to turn Rama from his aim.

Vasishta's Speech.—Vasishta said that Javali had spoken such words only to make Rama change his mind. He then gave an account of the origin of the world. At first all was water. The earth was next formed. Then sprang forth the self-created Brahma, along with the gods. Having become a boar, he raised the earth, and with his sons created all things. Brahma sprang from the sky. From him Marichi came into being, and Kasyapa was Marichi's son. From Kasyapa was descended Vivasvat, and Manu from Vivasvat. Ikshwaku, the first king of Ayodhya was a son of Manu. After tracing the descent down to Dasaratha, Vasishta concluded by asking Rama as the first born, to assume the sovereignty.

Vasishta further said, "A man hath three superiors, his preceptor, father, and mother. I have been the preceptor both of thyself and of thy father. By obeying my word, thou wilt not lose the righteous path. Thou oughtest not to disregard the words of thy virtuous mother." To this Rama briefly replied that he must do as his father commanded.

Bharata then asked Sumantra to spread kusa grass on the ground, and he would lie there till Rama returned to Ayodhya. As Sumantra only looked up to Rama, Bharata spread the grass himself, and lay down upon it. Rama then told Bharata that only Brahmans could act thus—not Kshatriyas: he ought therefore to return to Ayodhya. Bharata then appealed to the citizens to support his request, but they agreed with Rama.

After Bharata was absolved from his vow by touching water, he denied any wish to have the kingdom. If Rama must abide in the forest, he would also remain there 14 years. Rama replied that neither he nor Bharata could annul a pledge given by their father. After returning from the forest, he would reign jointly with his brother.

---

* This addition is in a different metre, and is not supposed to form part of the original poem. The reference to Buddhism shows that it belongs to a later period.

The Sandals.—The Maharshis, filled with wonder, came to the scene, and expressed their joy at such virtuous conduct. Then desirous of the destruction of Ravana, the ten-headed one, they asked Bharata to follow the advice of Rama. After saying this, the Gandharbhas, Maharshis, and Rajarshis, went each to his proper home. Once more Bharata begged Rama to accept the kingdom and place it in the hands of some one strong enough for its government. To this Rama replied that although the moon should forego his beauty, or Himavat his sorrow, yet he would not break the promise to his father.

Bharata then said, "O noble brother, put on thy feet these sandals decked with gold: these shall protect the people." On receiving the sandals, Bharata said that for 14 years he would remain as an ascetic outside the city, making over the government to the sandals. If at the end of that period, he did not see Rama, he would enter the fire. Rama, after embracing Bharata and Satrughna, said, "Do thou protect thy mother. Be not angry with her. Such is Sita's prayer and mine." Bharata, after going round Rama, placed the sandals on the head of a noble elephant. Rama having bidden farewell to all, his mothers, through grief choking their utterance being unable to say a word, withdrew weeping to his cottage.

Bharata's departure.—Bearing the sandals on his head, Bharata ascended the car with Satrughna, Vasishta, Vamadeva, Javali, and the ministers going before. On the way back, Bharata met Bharadwaja and rendered him due obeisance. On Bharadwaja's inquiring whether he had done his duty, Bharata told him about the sandals decked with gold, which he was now taking to Ayodhya. After Bharadwaja had praised the two sons, Bharata went round him again and again, and then proceeded to Ayodhya, with his counsellors and the army. Having crossed the Yamuna and Ganges, at last they beheld the capital.

The sight yielded Bharata no joy. The city was tenanted by cats and owls; the doors were closed; darkness brooded over it. Comparisons are exhausted in describing its sad condition. "Why," said Bharata to his charioteer, "do I not hear as before the voice of song and music everywhere?" The "aroma of liquor," the perfume of garlands and incense, are no longer perceived. All grieve for banished Rama. When will he return to gladden all hearts like rain in summer? Entering the deserted palace of his father, Bharata shed tears.

Bharata goes to Nandigrama.—When Bharata had placed his mothers in Ayodhya, he resolved to go to Nandigrama, a city to the eastward, and there govern the kingdom till Rama's return. His counsellors approving, when he had bade farewell to his mothers, he left in his car with Satrughna, holding Rama's sandals on his head. Vasishta and other preceptors, counsellors,

the army, and citizens followed. When Bharata alighted at Nandigrama, addressing the preceptors, he said, "These gold-decked sandals shall carry on the work of government." After bowing to them, he ordered the umbrella to be held over them as representatives of Rama. "On his return" he said, "I shall make over to him the kingdom." Bharata dwelt as an ascetic, wearing bark and matted hair, at Nandigrama. All rule was consigned to the sandals, Bharata himself holding over them the umbrella.

The Hermit's address to Rama.—After Bharata left, Rama observed that the hermits looked uneasy, and often spoke to one another. Inquiring whether he or Lakshman or Sita had done anything to displease them, an aged trembling ascetic replied: "How could we blame her who delights to minister to ascetics? The fear arises from Rakshasas on this account. Khara, a younger brother of Ravana, and Drishta, a wicked Rakshasa, feeding on human beings, have been terrifying the dwellers of the hermitage. They show themselves in frightful shapes; they throw unclean things among the anchorites; on occasions of sacrifice they pour water on the fire and break the vessels. They even bind and slay anchorites. Flee with us to a neighbouring forest, rich in fruits and roots." Having thus spoken and taken leave of Rama, the aged ascetic left along with his company.

Anasuya.—Rama felt unwilling to remain in Chitrakuta after the hermits had gone. The place always reminded him that here he had seen his mother and Bharata; it had become unpleasant from having been trampled by elephants and horses. He therefore resolved to depart with Sita and Lakshman. When he came to the retreat of Atri* and made obeisance to him, he was welcomed as a son, Lakshman and Sita were also kindly received. Anasuya, the aged wife of Atri, having come, Sita was presented to her as Videha's daughter.

Atri then related to Rama the wonders wrought by Anasuya through her austerities, continued for 10,000 years. When every thing had been burnt up by a drought of ten years, Anasuya created fruits and roots, and caused the Ganges to flow through the asylum; she had made ten nights of one.† Sita should therefore always seek the company of aged ascetics, void of anger, and deserving to be revered by all. When Atri had thus spoken, Rama said, "So be it," and encouraged his wife to associate with the renowned Anasuya. Thereupon Sita saluted the pious Anasuya, her hair white through age, while her whole frame shook

* Different accounts are given of Atri. In the Vedas he is a Maharshi, or great saint. In the epic poems he is one of the Prajapatis. He married Anasuya, the daughter of Daksha, and had a son called Durvasas. Some of the Puranas make Soma, the moon, his son.

† When Mandavya had doomed some saint's wife, who was Anasuya's friend, to become a widow on the morrow.

like a plantain leaf. Anasuya, pleased with the virtuous acts of Sita, thus addressed her: "Noble lady, thou hast followed Rama to the forest. Though wicked, licentious, or poor, a husband is always deemed by a good wife her supreme deity. There is no asceticism holier than that of serving him. Wicked women reap infamy, but the virtuous, like thee, rise to heaven. By thy devotion to thy husband, thou wilt obtain both fame and merit."

Sita replied that a husband, though poor and base, should be cheerfully obeyed by a wife: much more should the noble Rama, dear as a father or mother. He conducted himself towards the other wives of the King as to Kausalya herself. She had not forgotten what her mother taught her before the sacrificial fire when she was given in marriage. The asceticism of a women is ministering to her husband. Savitri is honoured in heaven for having served her lord.

Anasuya, delighted with the words of Sita, smelled her head, and then asked what she could do for her. To this Sita replied, "All hath been done by thee." Anasuya, still more pleased, then offered Sita a noble garland, a rich robe, ornaments, and an ointment for beautifying her person. From love, Sita accepted the presents, and then, with joined hands, sat beside the female ascetic.

Anasuya had heard that Sita was won by the renowned Rama on the occasion of a self-choice. She wished to hear a full account of the whole. Sita then told how she had sprung from a furrow, been adopted by Janaka, and brought up tenderly by his eldest queen. Uncertain how to find a suitable husband for her, Janaka offered to give her in marriage to any one who would bend the bow given by Varuna to Devarata. In the twinkling of an eye, Rama bent and broke it. Sita was then bestowed on Rama, and her sister Urmila on Lakshman.

Anasuya, well pleased with the story, smelled her head, and embraced her, but as evening was drawing on, she told Sita to go to her husband. Before doing so, however, Sita was asked to deck herself with the ornaments which had been presented to her. Sita then, adorned like a goddess, bowed down to the feet of Anasuya, and Rama likewise was filled with joy when he saw her. The two princes were both well pleased when they heard of the presents which Sita had received, and the night was happily spent.

Next morning, after performing their ablutions, they were told by the ascetics that the forest was infested on all sides by ferocious Rakshasas, feasting on blood, assuming different shapes, and devouring ascetics who happened to be heedless or unclean. After the way to the forest had been pointed out, Rama entered it with Sita and Lakshman.

BOOK III.

ARANYA KANDA.

The Hermitage.—Rama came to a hermit settlement in the Dandaka forest. It was strewn with kusa grass and bark; filled with deer and birds that came to it for an asylum; here the Apsaras often danced. It was abundantly provided with all the materials for sacrifice; with roots and fruits, and tanks filled with lotuses. There were aged ascetics, wearing bark and black deer-skin, who made the air resound with Vedic chants, while due offerings were paid to all created beings, and ghi was thrown into the sacred fire.

Rama, charmed with the quiet retreat, loosed his bow-string and drew near to the holy men, who rejoiced to see the noble appearance of him and his brother. Upon Sita's beauty, they gazed with unwinking eyes. Presenting water, roots, and fruits, they assigned a hermitage to Rama. Then, with joined hands, they acknowledged him as their sovereign, and begged his protection.

Viradha attacked and Slain.—Next morning Rama and Sita, followed by Lakshman, entered the forest. There Rama saw a man-eater, like a mountain-peak, roaring, with sunken eyes, a huge face, wearing a tiger's skin, reeking with fat and gore, with an open mouth like death himself. His single spear had pierced 3 lions, 4 tigers, 2 leopards, and the huge tusked head of an elephant. With a yell that made the earth tremble, the Rakshasa rushed upon them, and seizing Sita by the waist carried her away a short distance, and then said, "Ye sinners, who are ye who bring disgrace upon ascetics by coming into the forest with a woman? I am a Rakshasa, Viradha is my name. I range the forest feeding on ascetics. This beauteous one shall be my wife. In battle I shall drink your blood."

While Sita trembled like a plantain tree shaken by the wind. Rama mourned with tears the indignity offered to her more than the loss of his kingdom. Lakshman comforted him by saying that he would slay the giant. Viradha then asked who they were, and where they were going. After Rama had answered, he said to Viradha, "Who art thou?" He replied that he was called Viradha. Having pleased Brahma by his asceticism, he received as a boon that no weapons could destroy him. Giving up all hopes of recovering Sita, Rama and Lakshman should depart or they would both be slain.

Rama, his eyes red with anger, told the misshapen Rakshasa that he sought his own death, and then let fly at him 7 shafts which pierced his body, and he fell to the earth covered with blood. Upon this the Rakshasa set Sita down, and, spear in

hand, rushed, with open mouth, upon Rama and Lakshman. The brothers poured upon him a volley of blazing arrows; but he only laughed, and when he yawned the arrows fell off harmless. The Rakshasa next threw his spear, but it was cleft by Rama's arrows. The two Raghavas then attacked Viradha with their swords, upon which he seized them both, placed them on his shoulders, and carried them into the forest.

Sita, seeing Rama and Lakshman carried away, said that she would be devoured by bears and tigers. She asked Viradha, "the best of Rakshasas," to take her and set free the Kakutsthas. Hearing these words of Sita, Lakshman broke the Rakshasa's left arm, and Rama his right arm, and he sank to the ground in a swoon. Rama and Lakshman then attacked him with their fists, arms, and feet. As the Rakshasa still lived, Rama told Lakshman to dig a pit in which to bury him, while he planted his foot on Viradha's throat. Viradha then faintly told that when a Gandharba he had been cursed by Kuvera and become a Rakshasa; but a promise was given that when he was slain by Rama, he should return to heaven. He told them to go quickly to the Maharishi, Sarabhanga, for their own good. After the pit had been dug, he was thrown howling into it by Lakshman, making the forest resound with his cries. When this had been done, Rama and Lakshman went on their way rejoicing.

Sarabhanga.—After Viradha was slain, Rama, having embraced and cheered Sita, set out with Lakshman for the hermitage of Sarabhanga. On his way he saw a wonderful sight,—Indra, in his car, high in the air, surrounded by celestials, who hymned his praises, while two beautiful nymphs fanned him with golden-handled chouris. Seeing Sarabhanga engaged in conversation with Indra, Rama told Lakshman to stay with Sita, while he sought to find out who was in the magnificent car, surrounded by hundreds of the celestials. On seeing Rama approach, Indra took leave of Sarabhanga, saying that it was not fit that he should see him until he had achieved another feat. When the thousand-eyed one had gone to heaven, Sarabhanga received Rama and his companions. After they had clasped his feet, they sat down with his permission. On Rama asking about Indra's visit, Sarabhanga told him that he had come to take him to heaven, but he did not wish to go till he had seen Rama. Rama then enquired where he should abide in the forest, and was directed to go to the mighty ascetic Sutikshna. Sarabhanga then entered the fire, and, from the flame, a youth of dazzling beauty ascended to the highest heaven, where he was welcomed by Brahma.

Rama's Promise.—After Sarabhanga had ascended to heaven, ascetics, assembled from all quarters around, thus addressed Rama: "O prince of Ikshwaku line, thou art lord of earth as Indra is lord of heaven. A monarch is sinful who doth not protect his subjects,

but he who doth so is entitled to a fourth part of the merit acquired by ascetics. We are sorely troubled by Rakshasas; see the corpses of holy hermits killed by them. Be thou, O prince, our deliverer." Rama then replied: "I have come into the forest in obedience to the command of my father, but at the same time I wish to slay your foes. Saint and sage will see the prowess of myself and brother."

Sutikshna's Hermitage.—After travelling many a league, Rama beheld a holy peak,* towering like Mount Meru. Entering the forest he saw an ascetic in the lotus posture to ward off evil. After Rama had addressed him, the ascetic said, "Welcome, O righteous Rama. I could not ascend to heaven till thou hadst come. Indra told me that I had won all the worlds by my pious acts. Dwell here in this delightful region with Sita and Lakshman." To that Rama replied that he wished to be directed to a dwelling in the forest. Sutikshna urged that Rama should remain here. The forest was inhabited by a number of holy ascetics, and only haunted by herds of beautiful deer. Rama taking up his bow said he would pain Sutikshna if he shot the deer; he could not therefore remain long in his asylum. After the evening devotions, Sutikshna supplied the three with excellent fare, suited to ascetics.

Early next morning, Rama and Sita, after bathing and duly worshipping fire as well as the deities of the forest, went to Sutikshna, and begged his permission to depart. When they had touched his feet, Sutikshna, embracing Rama and Lakshman, said, "O Rama, go thy way safely with thy brother and with Sita following thee like a shadow. Thou wilt see the pleasant homes of pure ascetics, amidst blossoming woods abounding with fruits and roots, and containing goodly deer and peaceful birds. Go forth and come again to my asylum." After going round the ascetic, Rama and Lakshman prepared to depart, Sita giving them their bows, quivers, and swords.

Sita's Speech.—On the way Sita thus lovingly addressed Rama: "The evils begot by desire are threefold: falsehood, adultery, and vindictiveness without cause. From the first two thou hast been and ever will be free; but thou art in danger of the third. Thou hast, for the protection of the ascetics in the Dandaka forest, promised to slaughter the Asuras. For this purpose, armed with bow and arrows, thou hast set out with thy brother for the forest. I do not like this journey. With bow and arrows in thy hand, thou wilt be tempted to shoot the ranging deer. Having arms, increases the desire to use them. Once upon a time there dwelt in a forest, a pure-minded ascetic. To disturb his austerities, Indra, coming as a Kshatriya, left with him in trust a splendid sword. Carrying it about with him, he was

* Ramagiri, now Ramtek, near Nagpur.

impelled to use it, which at last brought him to hell. The bearing of arms to a warrior acteth like fuel to a fire. Thou shouldst give up all thoughts of slaying, unprovoked, the Rakshasas in Dandaka. It is the duty of Kshatriyas to protect mild ascetics when in danger from any foe. Kshatriya virtue and asceticism are opposed to one another. Here we should be guided by the rules of the forest. All things are known to thee. I have thus spoken through woman's fancy. Do thou, with thy brother, act as seemest best."

Rama's Reply.—When Sita had thus spoken through love to her husband, Rama said: "O noble lady, thou thyself, in gentle words, hast furnished an answer. Thou sayest that it is the duty of Kshatriyas to protect the distressed. Ascetics, suffering from Rakshasas devouring human flesh, sought protection at my hands, and I promised to grant their request. The Rakshasas attacked the ascetics when performing sacrifices or engaged in austerities. They could easily have destroyed the Rakshasas by their curses, but thus they would have lost the merit they had acquired. Having given my word, I cannot violate my promise, especially to Brahmans. I would rather renounce life or thee, O Sita, along with Lakshman. Thou hast spoken to me through affection. I thank thee for thy gentle words." Upon this, the three set out for the forest.

Agastya.*—Rama went first, Sita in the middle, and Lakshman in the rear. After passing through a beautiful country, towards sunset they came to a lotus lake, a yojana across, from which song and instrumental music proceeded, although no one was seen. Filled with wonder, Rama and Lakshman inquired from an ascetic its cause. In reply he said: "This tank goeth by the name of Panchapsara.† It was formed by the ascetic, Mandakarni, by virtue of his austerities. In it he lived for 10,000 years, feeding on air. The gods, to break his austerities, sent five of the most beautiful Apsaras, who afterwards became his wives, and dwelt in the lake. As they sport, the sounds of their voices and musical instruments are heard." On hearing this, Rama and Lakshman declared the story to be marvellous.

Rama spent ten years happily, going from hermitage to hermitage, sometimes staying three months, four months, eight months, or even a year. On returning to Sutikshna, Rama said to him, "I have heard that Agastya, the foremost of ascetics, resideth in this forest, but I do not know the place. It is my great desire to minister unto that lord of hermits." Sutikshna, well pleased, directed Rama where to go. First he would meet Agastya's brother,

* A Rishi said to be the author of several hymns in the Rig-Veda. He and Vasishtha are said to have been sons of Mitra and Varuna. He is said by Sâyana to have been born in a water jar as a fish. Among his achievements were his commanding the Vindhya mountains to prostrate themselves, and his drinking up the ocean.

† The five Apsaras, or heavenly dancers.

and after spending the night with him, he should travel southward to Agastya's hermitage. Passing through a beautiful country, with cloud-like mountains, through forests bending with the load of their fruits, amid perfumed air, where twice-born men were engaged in religious ceremonies, they came near the hermitage of Agastya's brother.

In former times two fierce Asura brothers, named Vatapi and Ilwala, dwelt here, slaughtering Brahmans. Ilwala, in Brahman form and speaking Sanskrit, would invite twice-born sages to a *shraddha*. Cooking his brother in the form of a ram, he gave him to the guests. When they had eaten, Ilwala said, "O Vatapi, come forth!" So Vatapi, bleating like a ram, came out, rending their bodies. In this way thousands of Brahmans were destroyed. Once upon a time Agastya, invited to a *shraddha*, fed upon the mighty Asura. When he had finished and water to wash his hands had been offered, Ilwala said to his brother, "Come forth." Thereupon Agastya laughed, and said that Vatapi had gone to Yama's abode. Ilwala then rushed upon Agastya, but was consumed.

As evening had now come, Rama and Lakshman, after performing their devotions, went into the hermitage and saluted the ascetic, by whom they were hospitably received. Next morning, after taking leave, they departed. They went on, delighted to see the trees covered with blossoms, and resounding with the warbling of birds. Even the wild beasts of the forest had lost their fierceness. From dread of Agastya, no Rakshasa dare approach this southern quarter. When the Vindhya mountain hid the light of the Sun, at the command of Agastya he bowed his head. Here Rama said he would spend the remaining term of his banishment. Here celestials, Gandharbas, Siddhas, Nagas, and birds, live content with scanty fare. Here saints, casting aside their bodies, ascend to the celestial regions in cars bright as the sun.

Meeting with Agastya.—At Rama's request, Lakshman told a disciple of Agastya to make known their arrival to the ascetic, and ask if they might see him. Agastya at once invited them to enter. There they saw the places of all the gods, Brahma, Agni, Vishnu, Indra, Siva, Varuna, Vayu, the Gayatri, Garuda, the king of the Nagas and others. On the appearance of Agastya, bright as the sun, Rama took hold of his feet, and stood in company with Sita and Lakshman. Agastya, after embracing Rama, entertained his guests with hermit fare, observing that an ascetic who neglected his duty in this respect would, in another world, eat his own flesh. Agastya then presented to Rama a bow and an inexhaustible supply of arrows, prepared by Visvakarma for Vishnu. He also gave him a sword, decked with gold, in a golden scabbard.

Agastya then expressed his pleasure at seeing Rama and Lakshman. He also praised Sita for enduring all the hardships

of the forest from the love she bore to her lord. From the beginning of time women have been fickle, smiling on a man when he is prosperous, and forsaking him in adversity. But it was not so with Sita, who might be compared to Arundhati.* If Rama, Sita, and Lakshman dwelt with him, the region would be adorned. Rama, with joined hands, while thanking Agastya for his kind words, asked him to direct him to a well-watered part of the forest, where he might dwell pleasantly. Agastya recommended Panchavati, a charming woodland, abounding in fruits and roots, only two yojanas distant. After saluting Agastya, they set out for Panchavati, following the directions of the Maharishi.

Jatayus.—On the way to Panchavati, Rama saw a huge vulture. Knowing the bird to be a Rakshasa, he said, "Who art thou?" The reply, in gentle words was, "Behold in me a friend of thy father." Rama then inquired about his name and descent, upon which Jatayus gave his own lineage and the origin of all things. Jatayus began with the Prajapatis, of whom he mentioned 17. Daksha, one of them, had 60 beautiful daughters, of whom Kasyapa married eight. From Aditi were born 33 deities; Diti gave birth to the Daityas. From other daughters were born vultures, swans, deer, bears, elephants, lions, monkeys, cows, and horses. From Manu, one of the wives of Kasyapa, men are descended, the Brahmans from the mouth, Kshatriyas from the breast, Vaisyas from the thighs, and Sudras from the feet. Vinata, another of the wives of Kasyapa, had two sons, Garuda and Aruna. From Aruna sprang Jatayus. Jatayus offered to protect Sita during the absence of Rama and Lakshman. Rama embracing Jatayus with joy, accepted his offer, and he went along with them to Panchavati.

Panchavati.†—When they reached Panchavati, Rama asked Lakshman to look out a spot for their home, yielding fuel, flowers, kusa, and water. Lakshman offered to erect the cottage, but asked Rama to select the site. Rama chose a level place, surrounded with blossoming trees, near a lotus pool, close to the banks of the beautiful Godavari, with herds of deer and resounding with the cries of peacocks, while the hills were covered with all manner of trees in full flower. As soon as Rama had fixed upon the spot, Lakshman erected a large cottage, made of clay, thatched with leaves, the roof supported by bamboo pillars, the floor smooth and level. After bathing in the Godavari, he returned bringing lotuses and fruits. Seeing the beautiful hermitage, Rama joyfully embraced Lakshman, saying that as long as he was alive, his father was not dead.

Autumn passed away happily, and the cold season began, one

* The Morning Star, the wife of Vasishta, considered a model of female excellence.

† Panchavati is near the source of the Godavari.

morning when Lakshman was carrying a pitcher of water behind Rama and Sita, he spoke at great length of the pleasures of winter; but lamented the unhappy condition of Bharata. The saying that people follow their mother and not their father, did not hold good in his case. How could Kaikeyi have such crooked ways? Rama gently reproved Lakshman for blaming their second mother, he dwelt with delight on the words of Bharata, sweet as ambrosia, and longed for the time when they would all meet together. After bathing in the Godavari, they offered their adorations to the gods and *pitris*.

Surpanakha.—One day when Rama was seated with Sita and conversing with Lakshman, a Rakshasi, Surpanakha, the sister of the ten-necked Ravana, saw him, and was smitten with his beauty. The contrast between the two was great: Rama was beautiful, she was hideous; Rama was youthful, she was an old hag; Rama's voice was sweet; hers was harsh; Rama was just, she was wicked. The Rakshasi first asked why Rama had come there with his wife. Rama, after informing her, said, "Whose daughter art thou? What is thy name and what thy descent?" To this she replied, "I am a Rakshasi, able to assume shapes at will. My name is Surpanakha. My brother is Ravana, of whom thou mayst have heard. My other brothers, are Kumbhakarna, given to sleep, Vibhishana, Khara, and Dushana. In prowess I surpass them all. Leave the misshapen Sita, and take me as thy fair bride. I will eat up that unchaste one with thy brother, and we will range the forest together."

Rama then jestingly said, "I am already married; this is my beloved wife. One like thee will not brook a rival. Lakshman, my young brother, is handsome, and yet unwed. Considering thy beauty, he will be a fit husband, and thou wilt not fear a co-wife." Inflamed with love, Surpanakha, turning to Lakshman, said, "Possessed of transcendent beauty, I am fit to be thy bride. Together in bliss we shall rove through the Dandaka forest." Lakshman, thus addressed, said with a smile, "How canst thou be a slave-wife of a slave? I am dependent upon my brother. O fairest one, become his younger wife, and renouncing his hideous unchaste old wife, he will cleave to thee." The Rakshasi taking his words as true, then went to Rama, who was seated with Sita, and said to him, "Canst thou cling to that misshapen, unchaste old creature and disregard me? I will this day devour her before thy face, and then, rid of a rival, we shall happily stray through Dandaka." Upon this Surpanakha, enraged, rushed upon Sita. Rama, stopping her, said to Lakshman, "What is the use of jesting with such a wicked one? See, Vaidehi is well nigh dead. Let not this monstrous fiend, deformed and foul, leave without a mark to mar her shape." Lakshman, then taking his sword, cut off her nose and ears. Surpanakha, covered with blood, and with fearful shrieks

fled to Janasthana, to her brother Khara, to whom she related all that had befallen her.

Fourteen Rakshasas slain.—Khara, seeing his sister deformed, bathed in blood, and lying on the ground, said, "Arise, cast away thy fear, and tell me by whom thou hast been mutilated. Who among the gods or demons hath wrought this deed? The earth thirsts for his blood; the birds shall devour his flesh. Neither the gods nor the Pisachas nor Rakshasas will be able to rescue him. Tell me what wretch thus humbled thee." Surpanakha, with tears and burning with fury, thus replied to her brother. "They are Dasaratha's noble sons, Rama and Lakshman, living like ascetics in the forest. I do not know whether they are gods or human beings. Between them, I saw a young dame, with dainty waist, richly adorned. It is on her account that I have thus suffered. Her and their blood will I drink in battle."

Khara then ordered fourteen huge Rakshasas to slay Rama, Lakshman, and Sita, while his sister would go with them to drink their blood in the field.

Surpanakha, coming with the Rakshasas to the hermitage, pointed out Rama and Sita sitting together, attended by Lakshman. Rama, on seeing them, said to Lakshman, "Do thou watch over Sita while I slay these creatures." "So be it," replied Lakshman. Rama, after stringing his bow, said to the Rakshasas, "Why do you seek to injure us, harmless ascetics? If you value your lives, return, ye rangers of the night." At these words, the Rakshasas, enraged, raising their spears, replied, "Thou hast angered Khara our lord, and this day thou shalt fall in battle. Thou hast no power to stand alone against so many." The fierce fourteen then rushed upon Rama with uplifted weapons. To meet their darts, Rama sent as many shifts decked with gold, and they were cut asunder. Rama next discharged fourteen sun-bright arrows which pierced the breasts of the Rakshasas, and they fell dead upon the ground, like trees uprooted. Surpanakha then hastened to her brother, and related the slaughter of the Rakshasas.

Khara's Army.—Khara said to Surpanakha, "I sent with thee the bravest of my Rakshasas. Why, then dost thou weep and roll on the ground like a serpent? Arise!" Surpanakha, drying her tears, replied: "Thou didst send fourteen brave Rakshasas, but they have all been slain by Rama; I am oppressed with fear. Wilt thou not rescue me sinking amid the billows of this ocean of grief? If thou do not this day slay Rama, I will give up my life before thine eyes. But thou canst not stand before Rama; thou art a hero but in name. Away from Janasthana." Then this Rakshasi, "possessed of a spacious abdomen," cried with grief, "striking her abdomen with her hands."

Khara, roused by the bitter words of his sister, thus spoke,

surrounded by his Rakshasas: "Thy words are like salt sprinkled over a sore. Dry thy tears, and banish thy fears. This day Rama shall go to the abode of Yama, and thou shalt drink his warm blood." Upon this Surpanakha flattered him whom she had lately taunted.

Khara then said to Dushana, his general: "Do thou marshal 14,000 of my Rakshasas, ever obedient, who delight in cruelty, and at once bring my car and weapons. I go in front of the Pulastyas* to slay Rama." Upon this, Dushana brought his great car, glittering like the sun, richly adorned, and yoked with dappled steeds. On seeing his mighty army with cars and pennons, Khara and Dushana gave the order to march, Khara urging his charioteer with a voice like thunder.

The Omens.—As the host went forth, strange portents appeared. A dark cloud, with dreadful peals, showered down blood; Khara's steeds stumbled and fell; a blood-red circle surrounded the sun: an enormous vulture perched on the golden flag-staff; jackals howled; meteors fell; the earth shook. Khara's left arm throbbed, and tears filled his eyes at the sight of each omen; but, mad with wrath, he persisted in his course. With a laugh addressing the Rakshasas, he said, "I despise these feeble signs. With my keen shafts, I could bring down the stars and slay even Death himself. Let my sister drink the blood of Rama and Lakshman." Entangled in the noose of Fate, the chief's army heard his words with joy.

Desirous of seeing the battle, gods, Gandharbas, sages, and saints, assembled and thus spoke to one another: "Welfare to cows and Brahmans! Let Rama slay these rangers of the night as Vishnu slew the Asuras!" With Khara in the van, surrounded by twelve chiefs, the army advanced towards the hermitage.

When Rama had seen the dreadful omens, he thus addressed his brother, "Behold these portents which predict the ruin of our foes! Rejoicing at the prospect of battle, my shafts smoke; the throbbing of my arm foretells victory. Taking thy arrows and bow, lead Videha's daughter to a mountain cave for refuge. Thou couldst slay these rangers of the night, but this day I would fight alone." Thereupon Lakshman, with bow and arrows, led Sita to a cave in the mountain side, and Rama braced himself for the conflict, twanging his bow in all directions.

The gods, saints, and sages assembled to see the fight, after wishing Rama success for the sake of cows and Brahmans, wondered how he, single-handed, could resist 14,000 Rakshasas. Meanwhile the army of Khara advanced with banners, amid shouting and the blare of trumpets. Scared at the uproar, the rangers of the wood fled without casting their eyes behind them.

* The Rakshasas were said to be descended from Pulastya.

The Battle.—When Khara drew near and saw Rama standing ready, bow in hand, he ordered his charioteer to drive towards him, his chiefs following. Khara first, with a savage yell, showered a thousand shafts at Rama, after which he was assailed by the Rakshasas with iron clubs, darts, swords, and axes. Some attacked him on cars, others mounted on elephants. He was hemmed in on all sides. Discharging his sharp arrows by thousands, he destroyed steeds with their charioteers, elephants with their riders, horse and foot. The Rakshasas fled in terror to Khara. Rallied by Dushana, they showered upon Rama trees and rocks. Surrounded in every direction by Rakshasas, Rama took his Gandharba weapons, and a storm of shafts went all around, darkening the sky. The Rakshasas were slain by thousands. Legs, arms, heads, horses, elephants, and cars lay scattered all around.

Dushana then with 5,000 Rakshasas, the bravest of the brave, advanced to the attack. Rama severed his bow, slew his horses, his charioteer, and pierced his breast with arrows. Then taking his mighty mace, Dushana rushed towards. Rama, with his arrows, cut off his arms, and the mace fell to the ground. Dushana then expired, to the great joy of the celestials. Rakshasa generals then rushed forward, but they fell before Rama. A single human being, fighting on foot, had slain 14,000 Rakshasas.

Khara himself, on a great car, was then advancing to attack Rama, when Trisiras, the three-headed, begged to be allowed to slay him. Like a huge hill with three peaks, Trisiras rushed forward, discharging volleys of arrows, with a roar like the sound of a wet drum. Struck on the forehead by two arrows, Rama compared them to flowers. Ramathen killed the horses and charioteer of Trisiras. When he was advancing on foot, his three heads were severed by three arrows, and the headless trunk lay bleeding on the ground. The few remaining Rakshasas fled unto Khara, like deer terrified by a hunter.

Death of Khara.—Khara, though despondent at the death of Dushana and Trisiras, twanging his bow, mounted his mighty car resembling the sun. With one arrow he cleft in two Rama's bow; with seven arrows like thunderbolts he severed the joints of his armour, and it fell to the ground; with a thousand arrows he pierced Rama till every limb was dyed with blood. Rama then took the mighty bow of Vishnu, and with its arrows brought down Khara's golden standard, on which he pierced Rama's breast with arrows till his body was bathed in blood. Rama then took six shafts, one struck Khara's head, two his arms, and three his chest. Then with thirteen others, he killed the horses of Khara's chariot, cut off the head of the charioteer, severed his bow, and with the thirteenth pierced himself. Khara, then taking a mace jumped to the ground to renew the combat. Before engaging him, Rama denounced his vile conduct in slaughtering pious ascetics, and to-day

he, in company with his army, would follow them. Khara, accused Rama of vain boasting, and hurled his mace, like a blazing thunderbolt, at Rama. As it sped through the air, Rama shattered it, and it fell harmless to the ground. Rama again reproached Khara for his evil deeds, and said that the earth would drink his blood that very day, and then ascetics would go fearlessly through the woods. Khara, after charging Rama with pride, plucked up a lofty sal tree, and hurled it at Rama; but as it came down, he pierced it with his arrows. Khara, though pierced with a thousand shafts, still rushed on. Rama, then taking a weapon given him by Indra, discharged it at Khara, and he fell slain to the ground. Upon this the skies showered down blossoms, and the celestial drums were heard. All the Rajarshis, with Agastya at their head, paid homage to Rama. After this Sita and Lakshman came out of the cave, and went to the asylum. When Rama entered, Sita embraced him with great joy.

Ravana.—Only Akampana, one of the Rakshasas, escaped to carry the sad tidings to Ravana, the demon King of Ceylon. The ten-necked one then asked, "What fool, already dead, has dared to ravage Janasthana?" Akampana replied that it was Rama, the son of Dasaratha, who had slain Khara and Dushana. Ravana next asked whether Rama had been aided by the celestials. Akampana then described the prowess of Rama. He had fought single-handed; his feathered shafts, becoming five-mouthed serpents, had eaten up the Rakshasas. On hearing Akampana's word, Ravana said, "I will go to Janasthana to slay Rama." Upon this Akampana dissuaded Ravana from attempting to meet the resistless Rama in battle. He suggested rather to steal away his wife, of surpassing beauty, without whom he could not exist. Pleased with this advice, Ravana said he would go that very morning, accompanied only by his charioteer. Ravana then set out in his chariot, bright as the sun, drawn by asses with demon faces, and went to Maricha, a son of Tadaka slain by Rama. After being hospitably entertained, Maricha expressed his fears that all was not right, since Ravana had come alone. Ravana then told him that all the Rakshasas of Janasthana had been killed in battle, and begged his help in carrying off Sita. Maricha said that an enemy had given him this advice; he urged him not to rouse Rama; to be content with his own wives in Lanka. Thus addressed by Maricha, Ravana returned to his capital.

Surpanakha rouses Ravana.—Surpanakha, after seeing the destruction of the Rakshasas, went to Ravana, seated on a golden throne, bright as the sun, having 10 faces, 20 arms, a huge chest, and white teeth. In his wars with the gods, his body had been seamed by the thunderbolt of Indra, by the tusks of Airavati, and by the discus of Vishnu. Tall as a mountain peak, he stopped with his arms the sun and moon, and prevented their rising.

For 10,000 years he had practised austerities in the forest, and offered his own heads to Brahma, who granted the boon that he could not be slain by any except human beings.

To excite Ravana, Surpanakha, before his courtiers, accused him of conduct unbecoming a king. His kinsmen and 14,000 Rakshasas had been destroyed, but he heeded it not. Even his own kindred slay a sovereign who cares only for himself. On hearing these words, Ravana sat musing, plunged in thought. He then asked Surpanakha, who Rama was, what were his weapons, and who had deformed her. Upon this Surpanakha described, in glowing terms, the might of Rama. Only for his fear of slaying a woman, had she escaped with her life. The bravery of Lakshman was next described as equal to that of Rama. But she especially dwelt upon the charms of Sita, superior in beauty to any goddess or other celestial. She described her golden complexion, her large eyes, her moonlike face, her slender waist, her ample hips, her lovely thighs. She would be a fitting wife to him, and he a fitting husband. It was to bring her over, that she did her utmost. If he wished to have her as his wife, he must set out at once, and carry off by force the peerless Sita.

Ravana's Journey.—Ravana, after weighing both sides in his mind, resolved to make the attempt, and said to his charioteer, 'Yoke the car.' This car, made of gold and adorned with gems, moving at will, the ten-headed lord of Rakshasas ascended, and it bore him noiselessly over land and sea. He looked down on many a beautiful scene, with fruit-bearing trees and lotus pools, asylums with ascetics, Gandharbas, Mashas, descendants of Brahma, swarming with females divinely beautiful, and Apsaras skilled in sport, by thousands. He saw heaps of pearls drying on the shore; rich cities, "abounding in gems of woman," thronged with horses, elephants, and cars. There also he saw a fig tree, whose branches stretched around for a hundred yojanas, surrounded by ascetics. In olden times Garuda had alighted on one of its boughs, taking an elephant and a huge tortoise with him to devour them. The branch breaking with his weight, he carried it off with the animals, after eating which he used the branch to exterminate the Nishadas, thus delivering the ascetics. Proud of his feat, Garuda next broke through the iron nets guarding the ambrosia, burst into the jewel chamber of Indra, and bore away the drink of heaven. Ravana having come to this fig tree, there saw the Rakshasa Maricha, appearing like an ascetic, dwelling in a hermitage. After presenting food and water, Maricha inquired what had brought Ravana from Lanka in such hot haste.

Ravana's Speech.—Ravana thus spoke: "O Maricha, in distress, thou art my refuge. Thou knowest Janasthana where dwell Khara, Dushana and my sister Surpanakha, and many other heroic rangers of the might, headed by Khara. 14,000 Rakshasas, valiant

in battle, met with Rama, and he, a human being fighting on foot, with his flaming arrows slaughtered the entire army. This vile Rama, expelled by his angry sire, living in the forest with his wife, hath without cause deformed my sister by cutting off her nose and ears. I will carry off his wife Sita, fair as a goddess: do thou assist me. Becoming a golden deer with silver spots, stray about near Sita. Sita will bid her lord and Lakshman catch it. While they are away, I will carry off Sita." Maricha, well knowing the might of Rama, struck with fear and rent with grief, with joined hands, thus addressed Ravana for his good as well as his own.

Maricha's Address to Ravana.—"O King," said Maricha, "many say pleasant things, but wise advisers are rare. It will be well if Janaka's daughter is not the cause of thy ruin, and that of thy kingdom, and all the Rakshasas. Rama is an incarnation of Vishnu. His power is incomparable. Thou canst not carry off his beloved wife. The day thou meetest Rama in battle will see thy end. Consult thy ministers, headed by Vibhasana.

"Once when I roved the earth with the strength of a thousand Nagas, feeding on slaughtered ascetics, Visvamitra went to Dasaratha, and asked him to send his son on my account. Dasaratha objected that his son was yet hardly 12 years old, and offered to go himself. The saint replied that only by Rama could the Rakshasas be overthrown. Upon this the King consented, and Rama, as yet beardless, went to the forest. Proud of my might, I advanced axe in hand. With a single arrow he hurled me into the ocean at the distance a hundred yojanas, but he would not kill me. After regaining my senses, I went to Lanka. Though saved myself, all my followers perished. For Sita's sake thou shalt see all Lanka enveloped with flames. There is no greater sin than carrying off the wife of another. Thou hast a thousand wives in thy palace; be content with thine own.

"Once more entering the Dandaka forest with two Rakshasas in the guise of deer, I ate the flesh and drank the blood of ascetics, hindering all religious ceremonies. Remembering what I had suffered from Rama, I rushed towards him with my sharpened horns. Stringing his bow, he discharged three shafts. I saved myself by flight; but my two companions were killed. Since then I have lived as an ascetic practising Yoga. Now, sleeping or waking, I see Rama all around me. What wrong hath he done thee? If thou despise my words, thou, with all thy kinsmen, will be slain in battle."

Ravana's Reply.—As the sick man desirous of death refuses to take medicine, so Ravana gave no heed to the wise words of Maricha, and thus addressed him: "Thy speech is fruitless. I am not afraid to meet Rama, a wicked fool who left his kingdom for the sake of a woman. Before his eyes I shall take away Sita. Not Indra and all the gods and Asuras shall hinder me. A wise

counsellor, with uplifted hands, gives his advice prudently, but thou hast spoken bitter words to thy guest. I only asked thee for help. Do thou, assuming the shape of a golden deer, attract the notice of Sita. She will request Rama to get thee for her. As soon as he appears, thou shalt, at a distance, imitating Rama's voice, call, "O Sita, O Lakshman!" Hearing these cries, Lakshman, urged by Sita, will go to Rama. When both are absent, I shall bear away Sita. Obey me and thou shalt have half my kingdom; refuse, and thou shalt die."

Maricha's Reply.—Although thus commanded by Ravana to act against his will, Maricha fearlessly replied: "Who is the wicked wretch who hath advised thee to a course leading to the destruction of thyself and thy kingdom? Wise counsellors restrain their king from an evil course, but thine urge thee to ruin. Many of the wise and good perish along with their relations, through the folly of others. I care not for myself, but I mourn the ruin impending upon thyself, upon Lanka, and the Rakshasas."

Maricha transformed.—After Maricha had addressed these bitter words to the king, he said, "Arise and let us go. I shall surely die by Rama's hand, and thou shalt never return with thy life. What more can be done? I shall go." Ravana, well pleased, now embraced Maricha, and asked him to ascend his chariot, drawn by asses with demon faces. After passing over many mountains and rivers, kingdoms and cities, they came to the Dandaka forest, near Rama's hermitage. Alighting from the car, Ravana told Maricha to transform himself, upon which he assumed the appearance of a beautiful golden deer, which roamed and sported near the hermitage to attract the notice of Sita. Such a deer, sparkling like gems, had never been seen before, and Sita was struck with wonder. "Come soon! come soon!" she cried to Rama and Lakshman. At the sight of the deer Lakshman said, "This deer, I fear, is the Rakshasa Maricha. He often assumed that form to kill kings who came here to hunt. There is no such jewelled deer on earth." Sita, with a smile, begged Rama to get her the deer, which would adorn the palace after their return to Ayodhya. If not taken alive, its skin would be used as a seat in prayer.

Rama, struck with the beauty of the deer and desirous of pleasing Sita, said that the deer would lose its life that day. If a Rakshasa, as Lakshman said, it ought to be killed; as Maricha had destroyed many ascetics and kings. While he killed or caught the deer, Lakshman was vigilantly to guard Sita.

Maricha's Death.—With sword and bow, Rama set out after the deer, which sometimes showed itself, at other times darting into the forest, thus drawing him a long distance from the hermitage. Rama, wearied, sat down to rest, but on the sight again of the deer he started off at full speed. Seeing it again behind a tree, he took a flaming arrow forged by Brahma, and with it

pierced the heart of the deer. Then bounding up high as a palmyra palm, it lay on the ground roaring terribly. On the point of death Maricha assumed his huge Rakshasa form, and remembering the words of Ravana, began to cry, with the voice of Rama, "Ah Sita! ah Lakshman!" Rama now thought that Lakshman's words were true. Killing a deer and taking it on his back, he hastened toward Janasthana.

Lakshman's Departure.—Sita, filled with terror at the cry of Rama, begged Lakshman to go and see what had befallen him. She feared that he had been overpowered by the Rakshasa, like a bullock by a lion. As Lakshman would not go, Sita, burning with anger, accused him of seeking Rama's destruction that he might have herself as his wife. It was on this account he had come with them to the forest. Lakshman then thus spoke to Sita: "Be sure of this that none can defeat thy husband: even the Almighty himself with the celestials and the three worlds cannot overcome him. The voice was not Rama's but Maricha's. Committed to my charge of Rama, I dare not leave thee." Upon this Sita, her eyes inflamed with anger, thus spoke these bitter words to the truthful Lakshman: "O hypocrite, methinks thou rejoicest at the disaster of Rama. Hast thou, through lust for me, followed Rama to the forest? Or has this been planned by Bharata? After Rama I can have no other husband; without him I cannot live for a moment." Lakshman calmly replied, with joined hands, to these cruel words: "Thou art a goddess unto me, and I dare not answer thee; but what thou hast said is not surprising. Women are, by nature, crooked, fickle, sowers of strife. Thy words have pierced my ears like a burning arrow. I spoke what was right, and received in return these harsh words. I shall go, and may the forest deities protect thee." Sita replied, weeping, "Without Rama I shall drink poison, enter the fire, or drown myself in the Godavari." After saluting her, Lakshman left, casting many a glance behind as he went.

Rama and Sita.—When Lakshman had left, Ravana, assuming the appearance of a wandering devotee, appeared before Sita, lamenting her husband. In a yellow silken dress, she sat in the thatched cottage, bathed in tears. At the sight, the lord of Rakshasas was inflamed with passion. He dwelt upon the beauty of Sita, and said that her proper abode was a palace, and not a forest frequented by Rakshasas, with lions, tigers, and other wild beasts. Deceived by Ravana under the guise of a Brahman ascetic, Sita said to him, "O Brahma, sit on this seat, take this water to wash thy feet, and enjoy this food, intended for thee." Sita, afraid lest she should be cursed by her Brahman guest if she did not speak to him, told her history, and how she had come to the forest. She afterwards asked the twice born one his *gotra*, and why he wandered alone in Dandaka. To this he replied, "O Sita, I am Ravana, lord of the Rakshasas;

do thou become my queen. Lanka, the great city in the midst of the ocean, is my capital; there shalt thou dwell, attended by 5000 maidens." Sita, full of wrath at this proposal of Ravana, dwelt upon the noble qualities of Rama, and said that compared with him Ravana was like a jackal to a lion. Although she thus spoke, Sita trembled like a plantain tree shaken by the wind.

To induce Sita to listen to his suit, Ravana told her his greatness. When he is angry the gods fly at his sight; the wind is hushed; the leaves of the trees do not flutter; rivers cease to flow. Borne on his Puspaka chariot, she would be wafted to his jewelled capital. His finger was more than a match for Rama in battle. With blood-red eyes, Sita told him that although he drank cups of amrit, he should die.

Sita carried away.—Ravana, assuming his gigantic form, said to Sita, "Hast thou not heard of my might? I can raise the earth; drink up the waters of the ocean; I can pierce the sun. Look upon me who can wear at will any form." No longer appearing like a mendicant, Ravana stood before Sita with his ten heads and twenty arms adorned with golden apparel, and asked her to become his bride instead of Rama, deprived of his kingdom and living in a forest. Then, with his left hand he caught her hair, and with his right, her thighs; and took her into his car which straightway appeared. While borne away, Sita, shrieking, cried to Lakshman for help; she invoked the Godavari, the deities of the woods, the deer and birds to tell Rama that she had been stolen by Ravana. Seeing the vulture Jayatus perched on a tree, she told him that he could not withstood Ravana in battle, but he could relate to Rama and Lakshman all that had happened.

The Combat with Jayatus.—The words of Sita awoke Jayatus, who thus spoke to Ravana: "O ten-necked lord, thou shouldst refrain from such a guilty deed. The beautiful Sita, whom thou wouldst steal, is the wife of Rama, the lord of men. Dost thou, a king, carry off another's wife? What wrong hath the virtuous Rama done thee? Rama will reduce thee to ashes. Though I am 60,000 years old, as Rama and Lakshaman are at a distance, thou shalt not carry away Sita in my presence. I shall throw thee headlong from thy car, like fruit from a shaken bough."

A terrible combat then ensued. Ravana shot darts and arrows at Jayatus, who, with his feet, broke asunder the bow, and with a stroke of his wing shattered Ravana's shield, drove away the demon horses, crumbled up the car, and with his beak pierced the head of the charioteer. Ravana then fell to the earth taking Sita with him. When he rose again in the air with his sword alone left, yet holding Sita, Jayatus after warning him of his wickedness and his inability to defeat the Kakutsthas, flew upon his back. With his beak, Jayatus tore off the ten left arms of Ravana, but others at once grew in their places. Laying down Sita, he attacked Jayatus

with his dagger, cut off his wings, his legs, and his sides, upon which he lay down to die, bathed in blood.

The Flight to Lanka.—Sita, deeply lamenting the death of her champion, cried out, "O Rama, O Lakshmān, save me." Clinging like a creeper to the trees, Ravana then came and seized her by the hair. At this outrage, thick darkness overspread the earth, the air was still. Brahma, seeing this, exclaimed, "The deed is done," by which the destruction of Ravana would be secured. Ravana, taking the weeping Sita, flew with her through the air. As she was borne away, showers of blossoms, from her head, were scattered around on the earth beneath. All nature seemed to lament. Lions and tigers, other beasts and birds, followed the shadow of Sita. The sun hid his face, exclaiming that virtue had vanished. While thus carried away, the weeping Sita warned Ravana of his wickedness, and foretold his death by the hand of Rama. Seeing five monkey chiefs on the top of a hill, she threw down to them her shining robe and her ornaments, that they might carry tidings to Rama. As Ravana and Sita crossed the ocean, its waves were stilled, and its fishes were motionless from grief.

Lanka.—Ravana, holding Sita, at last came to the glorious city of Lanka, with its well-ordered streets, thronged with people. Entering his inner apartment, he said to some frightful Rakshasis, "Let neither man nor woman see Sita; but give her all she asketh. Whoever vexeth her, shall die." Ravana next ordered eight powerful flesh-eating Rakshasas to proceed to Janasthana to gain information about Rama, whom he wished to slay.

In his blindness, Ravana rejoiced greatly in the possession of Sita. Coming to her, he showed all the glories of his kingdom—palaces with golden stairs; windows made of ivory and silver, covered with golden nets; and lotus tanks. Thirty-two *kotis* of powerful Rakshasas acknowledged him as lord. Lanka, a hundred yojanas in length, girt round by the ocean, was impregnable to gods or Asuras. He was a fit husband, while Rama was a poor mendicant. Sita, answering only with her tears, Ravana placing her tender feet upon his heads, begged her to show favour to him her slave. Now Ravana thought, "she is mine."

In high disdain Sita fearlessly praised the noble Rama, and threatened Ravana with his vengeance. She would be set free; his days were numbered, he was compassing his own destruction and that of his family. Hearing these bitter words, Ravana said, "Hear me, Maithili, if within this time thou still deny my love, my cooks shall mince thy flesh for my morning meal." He then gave her in charge to frightful Rakshasis to take her to the Asoka garden, and tame her pride.

Sita comforted.—When Sita was taken to Lanka, Brahma the great father, said to Indra, "This deed will benefit the three-worlds, and cause the ruin of the Rakshasas. In her grief Sita may end her

days. Do thou go and offer her excellent clarified butter." Sleep was also told to stupify the Rakshasas. Indra, coming to Sita, told her who he was, and offered her food which would prevent hunger or thirst for years. On Sita asking proofs of his divinity, he stood in the air with motionless eyes. Sita was now overjoyed, and partook of the food, first mentally offering it to Rama and Lakshman. After greeting Sita, Indra and Sleep went back to heaven.

The Meeting of Rama and Lakshman.—After killing Maricha, Rama hurried back to return to Sita; but as he went along the jackals howled. Rama was struck with fear at observing this and other omens. Every Rakshasa was now his foe, and he suspected that the seeming deer was a plot for Sita's destruction. When the brothers met, Rama sharply blamed Lakshman for leaving Sita; he bewailed his wife as dead, devoured by Rakshasas. His left eye throbbed; Sita was either dead or carried away.

Addressing Lakshman, Rama said, "Where is that Vaidehi who followed me to the forest? Without her I cannot live. Shall Kaikeyi rejoice and Kausalya humbly wait upon her? When the Rakshasa cried, 'Lakshman,' I fear that, sent by her, thou mayst have come to rescue me. What shall I do?" Entering the hermitage, he found it empty.

Rama continued to upbraid Lakshman for leaving Sita, and asked the cause. Lakshman replied that he had not come of his own accord; but because he had been rudely urged by Sita. He had told her that neither gods nor Rakshasas could harm Rama; but Sita only replied with the cruel words that he wished to have her himself, that he followed Rama at the instance of Bharata. With eyes red with wrath, he then rushed out of the hermitage. Rama was not satisfied with the excuse, and still considered that Lakshman had done wrong in leaving Sita, contrary to his order.

Rama's Lament.—Rama went on asking continually, "Where is Sita?" After searching for her in vain, he asked each tree, beloved by Sita, to tell him where she was to be found. Next addressing the deer, the elephant, and tiger, he asked them if they had seen Sita. Restless, he wandered everywhere, traversing rivers, mountains, and forests.

Lakshman said that Sita was fond of wandering about, looking for flowers, and proposed that they should go in search of her. Together they scanned every spot on mountain and plain, forest and cave, river and fountain; but Sita was nowhere to be seen. Rama, beside himself with grief, thus addressed Sita, "O my beloved, thou delightest in flowers. If thou art hiding, cease thy cruel sport. The deer declare, with tearful eyes, that thou hast been devoured by the night rangers. O whither hast thou gone? How can I meet Janaka again without his daughter? Do thou, O Lakshman, relate to my mother the mournful tale of Sita's fate."

Rama next thought that he must be one of the worst of men since misfortune after misfortune fell upon him. He must have committed many evil deeds in a former birth. Then he lamented that his beautiful wife had been devoured by Rakshasas. She had never gone alone to the Godavari, to tanks for lotuses, or to the forest. The Sun and Wind were implored to tell him about Sita. Lakshman urged him, instead of indulging in grief, to go in search of Sita, but he again spoke lamenting.

The Search for Sita.—Rama asked Lakshman to go to the Godavari to see if Sita had gone there; but he could not find her. He next went there himself and cried out, "Where is Sita?" The Godavari, afraid of Ravana, dare not tell him. Rama then saw the deer as if desirous of speaking to him. When he asked, "Where is Sita?" They looked up to the sky facing southward, and went crying in that direction. Upon this he and Lakshman went southward.

While the two brothers were conversing, they saw flowers scattered on the ground, which Rama knew he had given Sita. Rama next asked a mountain to tell him about Sita; but receiving no reply, he threatened to reduce it to ashes by the fire of his arrows. Then they came upon footprints, the broken bow, the chariot, Sita's golden ornaments, an enormous umbrella, dead asses with the faces of demons, and drops of blood. Rama said that the footprints must be those of Rakshasas; Sita must either be dead, carried away, or devoured. In his rage he threatened to stay the course of the wind, to darken the sun, to dry up the ocean, to destroy the three worlds, if the gods did not restore Sita. Of the celestials, Rakshasas, and Pisachas, not one would survive.

Lakshman, with folded hands, thus addressed Rama: "Ere this thy heart was ever kind; do not yield to anger. Let not the three worlds be undone for the crime of a single person. I know not whose car this is; I can find the footprints of only one—not of many. Kings punish only according to the offence. Let us search everywhere, and then, if the gods do not restore thy wife, let them feel thy vengeance." Further, Lakshman urged his brother to bear his trials bravely. No man is free from grief. Vasishtha lost his hundred sons in a day; the sun and moon are at times eclipsed; even Indra must reap the fruits of Fate. What good will it do to destroy the worlds? Search till the guilty enemy is found, and then show no mercy.

Jatayus.—By Lakshman's advice, Rama went with him in search of Sita. They soon came upon Jatayus, resembling a mountain peak, lying bathed in blood. Rama then said to his brother, "Vaidehi, without doubt, has been devoured by this Rakshasa. I shall kill him with my flaming arrows." Jatayus, vomiting blood, faintly said, "The goddess of whom thou art in search has been carried off by Ravana. In trying to rescue her, I threw him upon

the earth and shattered his car, and killed his charioteer. Having severed my wings with his sword, he bore away Sita, through the air." Rama instantly laid aside his bow, embraced Jatayus and rolled on the ground, overwhelmed with grief. He then thus spoke to Lakshman: "I have lost my kingdom; my Sita hath been carried away, and this bird hath lost its life on my account. In the whole world, there is not one so unfortunate as myself."

Again embracing the king of vultures, now near the point of death, Rama asked him how Sita had been carried away, how did she then look, what did she say, who carried her off, where doth he live? To this Jatayus feebly replied, "Sita hath been carried away by Ravana, who fled in a southerly direction. He hath taken her at a time when a person recovereth his lost property. Thou wilt soon slay the Rakshasa, and sport with Vaidehi." Rama again and again with joined hands, begged him to speak, but his spirit had ascended on high. Rama bitterly lamented the death of Jatayus, and with Lakshman burnt his body, performing all the necessary ceremonies. Then the two brothers went in search of Sita.

Kabandha.—The two brothers then wended their way through the forest. Coming to a deep cave in a mountain, they saw a frightful Rakshasi, with long teeth and dishevelled hair. As Lakshman went first she embraced him and said, "My name is Ayomukhi (iron faced) come be my love, and sport with me for ever." Thereupon Lakshman cut off her nose, ears, and breast, and she fled howling.

On coming to a dense forest, Lakshman said that his left arm was throbbing, and that he saw other bad omens. Hearing a terrible sound, the brothers explored the forest. There they saw a huge Rakshasa, without head or neck, with his mouth in his belly. His single eye, with long eye-lashes, flamed from his breast. Stretching forth his arms a yojana in length, he devoured bears, lions, and deer. Stretching his arms around the two brothers, he held them fast. Rama was unmoved, but Lakshman was greatly alarmed. He offered himself as a sacrifice to let Rama escape, but asked to be remembered when Rama regained his ancestral kingdom. Upon this Rama told him not to fear. Kabandha, foremost of the Danavas,* then asked the two brothers who they were, and why they had come. He was hungry, and they might look upon themselves as already dead. Hearing these words, Rama said that trouble had followed trouble; resistless is the might of Fate.

When the Rakshasa was opening his horrid mouth to devour the princes, Rama with his sword cut off his right arm and Lakshman his left, upon which, roaring like thunder, he fell flat upon the ground, bathed in blood. He then feebly asked, "Who are ye?" When Lakshman told him, he said joyfully, "Welcome, O best of

* The Daitayas, or giants who warred against the gods.

men. By my good luck I behold you. I shall now relate how I came by this unsightly form."

Kabandha's Tale.—Once I was renowned for beauty all over the three worlds, but assuming a terrific form to frighten ascetics, I was cursed by Sthulashiras to retain it. On praying to him for relief, he promised that my beautiful form would be restored when mine arms had been severed, and my body burnt by Rama. I am the beautiful son of Danu. Long life having been conferred upon me, I challenged Indra to battle. With his thunderbolt my head was thrust into my body and my thighs were shattered. When I said to Indra, How can I live long without food? he placed my mouth, with sharp teeth, in my belly. Indra said to me, "Thou shalt attain heaven when Rama and Lakshman shall cut off thy arms in battle. When burnt, I will aid thee with my advice."

Rama promised to burn Kabandha, and asked him who had carried away Sita. This the Rakshasa said he would do when he had recovered his proper shape; he was now under a curse. After his body was burnt, he would make known to him one who could assist him.

Out of the pyre arose high a beautiful being, shining, decked with ornaments, who mounted a car drawn by swans, and from it thus addressed Rama: "There are six expedients which the wise follow to gain their ends.* Do thou employ one of them. There liveth on the mountain Rishyamuka, on the lake Pampa, a noble monkey Sugriva,† with four others, driven there by his brother, Bali, the son of Indra. He is the son of Surya. There is no place unknown to him. He will restore to thee thy spouse, killing all the Rakshasas."

Kabandha next pointed out the course Rama was to take to reach Sugriva. It was through a rich country, abounding with flowers and fruit trees, while the lotus-covered lake Pampa, swarmed with birds and fish. They would also find Savari, an aged female ascetic. After mutual farewells, Kabandha, glittering like the sun, ascended to heaven, and the brothers set out on their journey.

Savari.—The two princes arriving at the western shore of lake Pampa, saw the pleasant hermitage of Savari. As soon as she observed them, she rose up with folded hands, and touching their feet offered them water. On Rama asking about her welfare, she said that by his visit her penance was completed. Great ascetics had told her that Rama would visit her, and then she would ascend to heaven. For his use she had laid up a store of wild fruits. At Rama's request she showed him the forest known as Matanga's wood, where ascetics used to offer flowers to the deities. Savari wished to join in heaven the holy ascetics to whom she had ministered on

* Peace, war, marching, halting, sowing dissensions, and seeking protection.
† Handsome neck.

earth, with Rama's consent. Savari, with matted locks and clad in bark and deerskin, entered the fire, from which she arose resplendent in form, and ascended to the holy regions above.

In search of Sugriva, Rama and Lakshman came to the lake Pampa, girt on all sides with beautiful forests, and the abode of countless birds, and there they bathed.

BOOK IV.

KISHKINDHA* KANDA.

Rama's Lament.—The sight of the peacocks with their mates in the beautiful forest of Pampa, reminded Rama of Sita, and he was overwhelmed with grief. He told Lakshman to join Bharata; he could not live without Sita. Upon this Lakshman said that his object would not be obtained by mourning over it; the great do not thus despond. Information should be sought about Ravana, who should either give up Sita or meet with destruction. Rama was thus cheered.

Sugriva's Alarm.—When Sugriva saw the two brothers sword in hand, he was terrified, supposing that they had been sent by Bali. Removing to another hill, he assembled his ministers who stood around him with clasped hands. Hanuman,† skilled in speech, said that on the Malaya‡ mountains they had nothing to fear from Bali. Sugriva, not satisfied, still thought that the two had been sent by Bali, who was very wily. He told Hanuman to go in disguise, and ascertain whether they were hostile.

Hanuman.—Hanuman, assuming the form of a mendicant, made obeisance to the princes, and thus addressed them, "O ascetics why have you come here? Looking like lions, worthy of kingdoms, how have you reached this lonely place? Your smooth bows look like the thunderbolts of Indra; your arrows gleam like snakes. A noble monkey chief, named Sugriva, hath been driven away by his brothers. He, Hanuman, the son of Pavana, under the guise of a mendicant, had been sent by Sugriva who desired their friendship."

Rama, pleased with the speech of Hanuman, said to Lakshman that he must be well acquainted with the three Vedas and have studied grammar, for his language was correct, and he spoke like a skilled orator. He then told Hanuman that they wished to see Sugriva, and would be guided by his advice.

---

* Kishkindha is supposed to have been in Mysore. It was the capital of Bali the elder brother of Sugriva; but it was taken by Rama, and given to Sugriva.

† The son of Pavana, god of the winds, by Anjana, the wife of a monkey, named Kesari.

‡ The Western Ghats.

Hanuman rejoiced at the words of Rama, hoping that Sugriva would regain his kingdom. He next asked why the princes had come to that trackless forest; upon which Lakshman gave him an account of their history, and why they had sought the assistance of Sugriva. When Lakshman, with tears, had thus spoken, Hanuman said that Sugriva also had been driven from his kingdom, and had his wife torn from him. He promised that Sugriva, with all his followers, would assist in the search for Sita. The brothers were satisfied that Hanuman was sincere; who, assuming his proper form, took the heroes on his back, and brought them to the Malaya hill.

Sugriva and Rama.—Hanuman having reported to Sugriva the arrival of the princes and made known who they were, he offered to them his hand in friendship. Hanuman then producing fire from two pieces of wood, Rama and Sugriva went round it, thus binding themselves in league, to share each other's joys and sorrows. After seats had been provided, Rama and Sugriva sat down together, Rama promising to slay Bali and recover Sugriva's darling wife.

Sugriva then told Rama that it was Sita whom he had seen carried away by Ravana, while she was crying, "Rama, Rama, Lakshman, Lakshman!" Seeing him and his four counsellors, she had dropped her scarf and ornaments, which he had kept safely. Rama asked Sugriva to bring them instantly, upon which he went to a deep cave in the mountain, and laid them before him. At the sight Rama's eyes were filled with tears, and he pressed the ornaments to his breast. On showing them to Lakshman, he said that he know her bangles, but not her bracelets and ear-rings, having never ventured to raise his eyes to her arms and face. Rama then asked Sugriva when he had seen Sita, and where the Rakshasa lived?

Sugriva replied that he did not know the secret abode of Ravana, but he promised that Sita should be recovered. He urged Rama to lay aside his grief, and act the part of a man. He himself had lost his wife, but he did not give himself up to despair: much more should Rama show an example of fortitude. Thus consoled, Rama wiped away his tears, and embraced Sugriva, assuring him of his friendship.

Sugriva and Rama conversed together about their misfortunes. Sugriva explained how he had been driven from his kingdom and deprived of his wife by Bali, who also constantly sought his life. He had only a few faithful adherents, headed by Hanuman, who went where he went, and stayed with him where he stayed. Rama then asked the cause of Bali's hatred.

Sugriva's Story.—Bali, said Sugriva, was my renowned elder brother, who by right of birth ruled all the monkeys, while I was like a servant. A feud arose between Mayavi, the eldest son

of Dundubhi and Bali, and one night, when all were asleep, Mayavi, roaring, challenged Bali, who at once rushed out, and I followed. The Asura then fled and took shelter in a cave. Bali told me to stay at the mouth of the cave while he went in to slay the Asura. Before doing so, he made me swear by touching his feet. After waiting a whole year, blood streamed from the cave, while the roar of demons reached my ears. Concluding that my brother was dead, I stopped the mouth of the cave with a huge rock, and after performing the funeral rites returned to Kishkindha. The counsellors then installed me in the kingdom which I ruled with justice. Bali, afterwards came to the city, and seeing me installed slew my counsellors, and spoke harshly to myself. Although I touched his feet with my crown, he did not relent.

"I explained to my brother that I had waited at the cave and been installed without my consent; but he only cried, "Shame to thee!" Calling his counsellors, he charged me with leaving the cave where I had been stationed, and craftily shutting it up to get his kingdom; upon which he banished me, and took away my wife. I can find shelter only on the mountain Rishyamuka, because no Asura can enter it."

On hearing Sugriva's story, Rama promised to slay Bali and to recover for him both his wife and his kingdom.

Dundubhi.—Before Rama engaged Bali, Sugriva wished him to understand his might, and to have some evidence of Rama's ability. Bali could range the ocean from east to west, he could hurl mountains aloft and catch them ere they fell. There was an gigantic Asura, named Dundubhi, possessing the strength of a hundred elephants, who challenged the lord of the ocean to battle. He declined and advised him to offer battle to Himavat, the lord of hills. Dundubhi, going there, began to hurl down crags on the plains below. Himavat also was unwilling to fight, but told him he would find a worthy foe in Bali. Assuming the form of a terrible buffalo, Dundubhi came to the gate of Kishkindha, roaring, and tearing up the ground with his horns. Bali then came out with his wives and inquired the cause. Dundubhi said that as Bali wished to enjoy himself with his wives, he would fight him next day. Upon this Bali's wives retired, and seizing Dundubhi by the horns he hurled him to the ground. A terrible struggle then ensued, in which Dundubhi was slain. Taking up his lifeless body, Bali threw it to the distance of a yojana. Some of his blood fell upon the asylum of Matanga. Coming out, he saw a lifeless buffalo lying on the ground like a huge mountain. Thereupon he cursed those who had done this, and threatened to turn into stone for many thousand years any monkeys who came near his asylum. On this account Bali could not attack Sugriva.

Dundubhi's bones were lying there, and there were 7 sal trees which Bali had pierced with one arrow. Sugriva asked Rama how

he could destroy Bali in battle. Rama, with his thumb, hurled the bones of Dundubhi the distance of 10 yojanas. Sugriva was not satisfied with this test: for the body was dried up, while Bali had thrown it while covered with flesh. He therefore asked Rama to pierce one of the sal trees. Rama then, taking up an arrow, not only pierced through seven trees, the mountain behind them, and the sevenfold regions of the earth, but the arrow entered again into the quiver. Sugriva was now convinced that even the celestials, headed by Indra, could not withstand Rama, and asked him that very day to destroy Bali.

The Combat.—Rama told Sugriva to go to Kishkindha, and challenge his brother. The two brothers fought like the planets Mercury and Mars, while Rama stood, bow in hand. The two brothers attacked each other with their fists; but they so resembled each other, and were so intertwined, that Rama dare not shoot. Sugriva defeated and bathed in blood, fled to Rishyamuka, where Bali dare not follow him. Sugriva then reproached Rama for not assisting him, upon which Rama explained the reason, and told Lakshman to put an auspicious garland round his neck to distinguish him.

Sugriva, with Rama and Lakshman, followed by Hanuman and other monkey chiefs, after passing through an asylum occupied by seven saints, reached Kishkindha. Then Sugriva thundered his battle cry; but asked Rama to fulfil his promise. Rama said to Sugriva that he might consider Bali as already dead. He had never spoken an untruth; he should therefore not doubt. Hearing Sugriva's war cry, Bali would come out. Thereupon Sugriva gave such a terrific shout, that the birds fell to the earth.

Bali was with his queen Tara, when he heard the challenge, which made him grind his teeth with rage. Tara sought to dissuade him from the combat; Bali had defeated Sugriva who fled wounded; he would not have dared to renew the battle unless he had assistance. She had heard of the incomparable prowess of Rama, who, with Lakshman, was to aid Sugriva. She urged Bali to become reconciled to Sugriva, and confer upon him the dignity of heir-apparent.

Bali, in reply, told Tara that a warrior would rather meet death than disgrace. He would fight only with Sugriva, and merely crush his pride. Upon this Tara embraced Bali, went round him, and retired to her inner apartment in deep sorrow.

When Bali saw Sugriva, clenching his fist, he said that one blow would take away his life, to which Sugriva replied that his fist would strike him dead. From the blows of Bali Sugriva vomited blood, but seizing a sal tree he struck down his brother. In a terrible struggle which followed, Sugriva was worsted, and pointed out Bali to Rama, who thereupon discharged an arrow which pierced the heart of Bali, causing him to reel and fall.

Bali's Speech.—When Rama and Lakshman came near Bali.

who was expiring from his wounds, he thus addressed Rama: "What merit canst thou gain by destroying me secretly while fighting with another? People speak of thee as endowed with royal virtues. I now know thee as a base hypocrite. I have not done thee any wrong. We are a harmless race, living on roots and fruits. How is one so wicked, a liar, and ever seeking to injure others, a son of the noble Dasaratha? Hadst thou met me openly, this day thou wouldst have fallen; but thou art like a serpent destroying persons asleep. What answer canst thou give?"

Rama's Reply.—Rama, thus reproached, said to Bali, "Why dost thou blame me like a child? This whole land belongs to the Ikswakus. It is the duty of kings to protect the good and punish evil-doers. Thou hast turned aside from the path of virtue and followed thy passions. Thou hast taken the wife of thy brother and deservest to suffer. I have promised to assist Sugriva in recovering his wife and kingdom; and how can I break my engagement? I may also kill thee whether thou dost fight or not, since thou art only a monkey. Thyself untaught, why dost thou blame me, following the religion of my forefathers?"

Bali then, with folded hands, acknowledged that Rama's words were true, and asked forgiveness, commending to his care Angada, his eldest son, and Sugriva. Tara and Rama told Bali that having been punished by him, he was released from his sins, and Rama promised to watch over Angada.

Tara's Lament.—When Tara heard of Bali's death, overwhelmed with grief, she came with her son Angada weeping and beating her head with her hands, to the place where he lay. Embracing him she thus lamented, "O hero, why dost thou not welcome me to-day! Why hast thou fled and left thy Tara? This has befallen thee for taking Sugriva's wife. From ignorance thou gavest no heed to my wise advice. How shall I bear the sorrows of widowhood! How shall Angada brought up in a palace be regarded by his uncle? Comfort thy son; smell his head as thou art departing to a foreign land." The other wives of Bali mourned piteously, while Tara resolved to put an end to her life by fasting.

Hanuman, seeing Tara lying on the ground, sought to comfort her. Happiness and misery are the result of former actions, Bali had met his destined end, and gone to heaven. Let Angada perform the funeral rites and be installed as King. Tara, in her passionate grief, said, "I would rather die with this hero than have a hundred sons like Angada. The kingdom belongs to Sugriva."

Bali, in his last moments, saw his younger brother Sugriva, and faintly said to him: "O brother, forgive my undutiful conduct. To-day do thou acquire the kingdom. Regard, Angada, my son, as thine own. Thou art his father and guardian; Tara is wise in giving advice in time of danger. Be thou guided by her. Fearlessly perform what is enjoined thee by Raghava, and do thou put

on this golden garland." Bali next enjoined Angada to be obedient to Sugriva, and never mix with his enemies. Bali then breathed his last. Upon this all the monkeys lamented, while Tara, falling to the ground, embracing her dead lord, and smelling his face, thus bewailed him: "Why dost thou not hear the groans of thy chiefs? Alas thou art slain in battle! Let not the wise give their daughters to warriors. See, O hero, the fate of thy consort, now a desolate widow. I am prevented from embracing thee by the shaft piercing thy heart."

When Nila extracted the arrow, there flowed from Bali's breast a torrent of blood. Tara, after washing his body with her tears, told Angada to embrace his father's feet. When he had so done, Tara exclaimed, "Why art thou silent? hast thou no blessing for thy son? Where is thy golden garland conferred by the celestials? Thou wouldst not listen to my words. My glory is gone; I and Angada will die with thee."

Sugriva's Lament.—Sugriva, seeing Tara sunk in an ocean of grief, thus addressed Rama: "O King, well hast thou kept thy promise; but to-day life is bitter. With Tara lamenting and Angada weeping, how can I delight to reign? I formerly sought my brother's ruin on account of the wrongs I suffered; but now that he is slain, I am pierced with anguish. I would rather live on Rishyamuka than gain heaven by the death of Bali. He did not desire to slay me; he gently bade me sin no more. Acting so vilely, I do not deserve the reverence due to a king. Neither Angada nor Tara can live. I shall therefore enter the fire; but these mighty monkeys will obey thy commands, and go in quest of Sita."

The chief counsellors then raised Tara. Beholding Rama with bow and arrows in hand, she knew him by his noble appearance. Addressing him she said, "Slay me with the same shaft with which my beloved was slain. The Apsaras will not delight him without me. No guilt will cleave to thee for slaying a woman. According to the scriptures, wives and their husbands can never be separated." Rama then comforted her by saying that the three worlds are subject to God; her son would be heir-apparent, and she would again be happy.

The Funeral Ceremonies.—Rama then gently said: "You cannot raise the dead by your tears. The needful rites should now be performed. Every thing is governed by Fate. No one can stay its course; even the eternal is subject to Fate. Bali, the lord of monkeys, is now reaping the fruit of his merits." When Rama had spoken, Lakshman told Sugriva to perform the funeral ceremonies along with Tara and Angada. Fuel, sandal, garlands, ghi, oil, and other necessary articles, were provided. A large car, beautifully ornamented, was also brought upon which the body was placed, covered with ornaments, garlands and robes. Monkeys

went before, scattering jewels; the counsellors and Angada followed, while Tara and the female monkeys, overcome with sorrow, bewailed the dead. Angada and Sugriva, weeping, placed the body on the funeral pile, and Angada, after it was lit, walked around the body of his father. When consumed, Sugriva, Tara, and Angada, were purified by water.

The Coronation.—While Sugriva's cloth was yet wet, he came with the monkey chiefs to Rama. Hanuman then asked Rama to install Sugriva. Rama replied that for 14 years, according to his father's command, he could not enter a town; but let Sugriva speedily be installed. He next said to Sugriva that, according to custom, Angada, the eldest son, should be recognised as heir-apparent. The rainy season had commenced, during which the search for Sita must be suspended. He would remain with Lakshman on the mountain till it was over, and then Sugriva would assist him.

The coronation of Sugriva was performed with great splendour; he was placed on a magnificent throne under a golden umbrella, with white chouris, according to the rites prescribed by the Sastras. Embracing Angada, he appointed him heir-apparent. Sugriva recovered Ruma, and now reigned as king.

Rama on the Hill.—During the rainy season, Rama and Lakshman lived in a large cave, near the top of the hill Prastabana. The beauty of the view from its summit charmed Rama. He admired the mountain scenery, the clear streams, the flowers and stately trees, the peacocks and other birds, which made the forests resound with their notes. Still, thoughts of Sita often distressed him, notwithstanding the efforts of Lakshman for his encouragement.

The Message to Sugriva.—Meanwhile Sugriva gave himself up to pleasure, with Tara now dearer to him than Ruma, and neglected the affairs of his kingdom. Hanuman then went to Sugriva, and reminded him of his promise to assist Rama in the search for Sita. He who defers unduly the execution of a promise deserves blame. Sugriva had under him more than a koti of invincible monkeys, to whom directions should be given. Upon this Sugriva ordered Nila to collect soldiers from every quarter.

When autumn had come, Rama complained to Lakshman that Sugriva showed no pity for him separated from Sita, banished his kingdom, stricken with grief. He told him to go to Kishkindha to remind Sugriva of his promise. He was to ask also if Sugriva wished to hear the twang of Rama's bow in battle. Bali had been killed, but if Sugriva proved false he would perish with all his kindred. Lakshman, filled with anger, then asked Rama if he should kill that day the lying Sugriva. Rama quieted him, and told him gently to remind Sugriva of his engagement.

Lakshman, taking up his bow like that of Indra, went to Kishkindha, in his haste uprooting trees, and shattering rocks.

Observing the monkeys outside the city to be armed, Lakshman became doubly furious, which caused them to flee in all directions. Some monkeys entering the palace of Sugriva told him of Lakshman's anger and approach; but, sporting with Tara, he gave them no heed.

Commanded by the minister, the monkeys went outside the city for its defence. Some had sharp teeth and claws, others had the strength of ten, a hundred, or a thousand elephants. Lakshman, his eyes red with anger, bade Angada inform Sugriva that he was waiting at the gate. Angada went to the inner apartment, but Sugriva was drunk and asleep. At the approach of Lakshman, the monkeys roared like thunder which awoke Sugriva. Two of Sugriva's ministers advised him to pacify Lakshman, and fulfil his promise to Rama.

Sugriva, addressing his counsellors, said that he did not know why Lakshman had become offended with him; but he admitted that he had not rendered due recompense to Rama. Thereupon Hanuman reminded him that, although autumn had come, he had given himself up to enjoyment instead of assisting Rama. Finding him forgetful, Lakshman had been sent. Sugriva should meet him with folded hands, and fulfil his promise.

Lakshman entered Kishkindha, astonished at its magnificence, and was taken into Sugriva's inner apartment, where he heard the tinkling feet of the woman; but in a fit of anger he twanged his bow. Sugriva, turning pale at the sound, asked Tara to go to Lakshman to propitiate him, as great men are always respectful to women. Tara, her eyes "wild with wine," came to Lakshman—who, on her approach, stood with downcast head, and asked him the cause of his anger. Lakshman then complained that Sugriva, given up to sensual enjoyments, had not fulfilled his promise. Tara replied that she knew the irresistible power of Kama, and Sugriva was only a monkey. Besides, preparations had already been made; kotis of monkeys had been collected from the mountains around.

Invited by Tara, Lakshman entered the inner apartment, where he saw Sugriva, decked with ornaments, on a golden seat; surrounded by his wives, resembling the moon with the stars. When Sugriva arose and stood, with folded hands, before Lakshman full of wrath, he was thus addressed; "The most wicked of kings is he who breaks his promises to friends. He who lies about a horse is guilty of the death of a hundred horses.* He who does not requite a kindness deserves to be slain. Having been so much indebted to Rama, thou shouldst assist him in his search for Sita. The path to Yama's abode still lieth open. Beware lest thou walk in Bali's footsteps."

Tara's Speech.—When Lakshman had thus spoken, Tara said,

* A man who promises to give a horse and then breaks his word commits a sin as great as if he had killed hundred horses.—*Griffith.*

"My lord should not thus be addressed by thee. He is neither ungrateful nor a liar. Having through Rama's favour been restored to happiness, like Visvamitra, he did not observe the lapse of time. A prince like thee should not, like a low wretch, be inflamed with anger before inquiry. Ten million Rakshasas guard Ravana—so Bali told me. Sugriva's help is needed. Monkeys have been summoned from all quarters. This very day millions of millions of bears and kotis of monkeys, will join thee. Therefore, banish thy wrath."

Lakshman was softened by the just and mild words of Tara, upon which Sugriva laid aside his fear and thus spoke: "Through Rama's favour, I received back all I had lost. What need has he of help who with one arrow cleft trees and mountains? Yet I will follow him with all my legions. Let him forgive his slave, for error cleaves to all." Lakshman then acknowledged Sugriva to be worthy of the kingdom, and asked pardon for his harsh speech.

The Gathering of the Host.—Sugriva then ordered Hanuman to summon all his troops from Kailasa in the north to Mahendra in the south, from where the sun rises in the east to where it sets in the west. All who did not attend within ten days would be slain. Thirty millions set out from the Anjana hill, a hundred millions from the western mountains, and ten hundred millions from the peaks of Kailasa. In countless numbers, golden, tawny, and black, they came from mountains and caves, bringing presents of fruit which they laid at the feet of Sugriva, who accepted them with a glad heart.

Sugriva then took Lakshman in a splendid car to Rama before whom, with his chiefs, he stood with folded hands. Well pleased, Rama embraced Sugriva, and said, "Be seated." He then told Sugriva that the time for action had come, and asked him to consult his ministers. Sugriva, after acknowledging that he owed everything to Rama, said that bears, monkeys and apes, able to change their shapes at will, had come by kotis, *arbudas, and sankus.** Rama again embraced Sugriva; with his aid his enemies would fall before him, and Sita would be regained.

When the hosts of Sugriva mustered, clouds of dust arose, the sun was darkened, and the whole earth trembled. Tara's father was there with many thousand kotis; Ruma's father had as many; Dhumra had two thousand kotis of bears; Mainda and Divivida appeared with "kotis upon thousands of kotis" of monkeys; Jambuvan, king of bears, came with ten kotis. The young prince Angada had a thousand *padmas* and a hundred *sankus*. Hanuman had a thousand kotis, resembling peaks of Kailasa. Some wet, some leaping, some roaring, they gathered round Sugriva like clouds around the sun.

* The numbers are most extravagant. An *arbuda* is a hundred millions, a *sanku* is a thousand *arbudas*.

Upon Sugriva telling Rama that all his hosts were at his command, Rama asked Sugriva first to ascertain through them where Sita was with Ravana, and then he would give his orders.

The Army of the East.—Sugriva then called Vinata, a lord of apes, attended by thousands to go to the eastern quarter and search for Sita. They were to search the Ganges, Yamuna, Sindhu, and other rivers; they were to explore mountain fastnesses, caves, and forests; the islands of the sea, heaving with waves. They would come to the mountain inhabited by the Mandikas, grim Rakshasas who seek to devour the sun. Beyond that they would see the serpent Ananta, with a thousand heads, supporting the earth. They were to proceed to the first gateway of heaven and earth, where the sun first rises. Beyond that was the impassable Eastern quarter, covered with darkness. Having searched everywhere for Sita, they were to return within a month.

The Army of the South.—Angada was placed at the head of the Southern Army, with Nila, Hanuman, Jambuvan and many other chiefs. They were to search the Narmada and Godavari, to scour, the Dandaka forest, the country of the Andras, Cholas, Pandyas, and Keralas. At the foot of the Malaya hills, they would see the Kaveri, near which Agastya lived, and where he had placed Mahendra, the foremost of mountains. On the other side of the ocean they would see an island, a hundred yojanas in length, inaccessible to men. In the midst of the southern sea there is a Rakshasi, called Anga, who seizeth her prey by its shadow. In a hermitage on Mount Kunjar resided Agastya. In a golden palace, ten yojanas in height, dwelt Vasuki, the terrible king of snakes. Far beyond was the region of the *Pitris*, and the abode of Yama, enveloped in darkness. He who should return within a month saying, "I have seen Sita," would spend the rest of his days in great happiness.

The Army of the West.—Sushena, the father of Tara, commanded the army of the West, with two lakhs of monkeys. Saurastra, Balika, and other countries were to be searched. After exploring deserts and towering cliffs, they would reach the sea, abounding in whales and alligators. Near where the Sindhu falls into the ocean, there is a hill, called Somagiri, with a hundred summits. On it dwell birds, called Sinhas, that lift up to their nests whales and elephants. They would come to a diamond mountain, called Vajra, a hundred yojanas in height, whose caves they were to search carefully. Next they would descry sixty thousand hills of gold, while in the middle of the earth they would behold Mount Meru, on the west of which they would find the ascetic Savarni, whom they were to ask about Sita. They were to advance as far as Mount Asta where the sun sets, and beyond which is the sunless sea.

The Army of the North.—The heroic Satabala, with a lakh

of followers was to search the north. The countries of the Mlechchas, Yavanas, Sakas, and others were to be explored till they reached Himavan, with its deodar forests. After passing an uninhabited desert a hundred yojanas in breadth, they would reach Kailasa mountain, where was the mansion of Kuvera, built by Viswakarma. There they would see a spacious tank, covered with lotuses and lilies, frequented by troops of Apsaras. Still farther, they would reach the abodes of females with faces like those of horses. Lastly they would behold Somagiri, the moon-mountain, where Brahma resided, on sighting which they should turn back, and not venture on the sunless region beyond.

The Departure.—Sugriva trusted specially to Hanuman to gain the object in view. He knew the entire three worlds, gods, Asuras, Nagas, and men. Like his father too, he was of boundless agility. Rama felt encouraged, and thought that Hanuman would certainly be successful. He then gave him his ring to show to Sita when he found her, that she might know that Hanuman had come from him. After receiving the command of Sugriva, the four armies set out, north and south, east and west.

On their departure Rama inquired from Sugriva how he knew all the quarters of the earth. Sugriva again related why Bali sought his life. To find a refuge from him, he had travelled in all directions, eastward to the milky sea, northward beyond Himavat, Meru and the Northern Sea, westward to Asta, the sunset hill, and southward to the Vindhya. At last Hanuman reminded him that as Bali was cursed by Matanga he dare not enter his asylum. Sugriva therefore came to Rhisyamuka mountain. Thus had he seen all the world.

The Return of three Armies.—The hosts sent out by Sugriva, with ceaseless toil, traversed mountain and plain, searching every forest and cave, but nowhere could tidings be obtained of Sita. When a weary month had been spent, Vinata from the east, Satabala from the north, and Sushena from the west, all came with despair on their faces to report their want of success. They trusted, however, that Hanuman would be able to find where Sita was, as Ravana was seen to fly southward.

The Southern Army.—The Southern Army, under Angada and Hanuman, searched every mountain, dell, and cave on the Vindyas, but found no trace of Sita. Going south they came to a desert without a single plant or animal, the abode of the pious and truthful but irascible Maharshi, named Kandu. There his son, ten years old, had died, and the mighty ascetic therefore cursed the entire forest. Afterwards they came upon an Asura, tall as a mountain, who rushed upon them threatening their destruction, but struck by Angada, he vomited blood and died. Weary with their toil and despondent, they then sat down under a tree. When they had refreshed themselves, Angada encouraged them to renew

their search. They then ranged all through the Vindhya, and ascended to the top of the highest peak, looking all around, but in vain.

When all were hungry and thirsty, Hanuman saw some swans and cranes drenched with water, come out of a cave. It must therefore contain a well or lake. The army entered, and wandered bewildered amid the darkness for a hundred yojanas. At last they beheld a wondrous sight; golden trees with golden fruits, and flowers like coral; tanks containing pleasant water with golden fishes and lotuses; beautiful dwellings, with lattices of pearls; costly attire, splendid cars; fruits, nuts, and honey, in abundance. One female ascetic was found, clad in black deer skin. Hanuman said to her, "Who art thou? and to whom do all these belong?"

The female ascetic replied that the whole was the work of Maya, the Viswakarman of the Asuras. Having practised austerities in that forest for a thousand years, he had obtained his skill as a boon from Brahma. Conceiving a passion for Hema an Apsara, Indra struck him dead, upon which Brahma conferred on her this cave with all its treasures. Hema was the ascetic's dear friend, and for her she guarded the cave. When they had been refreshed by food and drink, the ascetic, whose name was Sayamprabha, wished to know their history. Hanuman then described how they had come into the cave; they had been hospitably received, and he asked what they could do in return. To this the ascetic replied that to one like her, there was nothing to be desired. Hanuman then asked her to lead them out of the cave. If they disobeyed Sugriva, they would lose their lives, and they had also a great work to accomplish. The ascetic told them to cover their faces with their hands, and in the twinkling of an eye they found themselves out of the cave.

Angada's Advice.—When the monkeys came out of the cave, they saw the shoreless ocean, heaving with billows. Sitting down under the blossoming trees, they were filled with fear. The time given them had expired, but they had not found the object of their search. Sugriva would certainly kill them on their return. Angada then proposed that they should starve themselves to death as preferable to meeting it at the hands of Sugriva. Tara* suggested that they should rather go into the cave and enjoy themselves there in safety from all attacks. Hanuman then objected that monkeys are fickle; longing to see their wives and sorry again, they would desert Angada. Besides, the cave was not a safe retreat. Lakshman had arrows like thunderbolts, which could rend mountains asunder. On the other hand, if Angada came humbly before Sugriva, he would succeed him as the next heir.

---

*Tára was a monkey chief; the wife of Bali was Táré.

Angada was not convinced. What truth or justice could be expected from Sugriva who had taken the beloved queen of his elder brother, who had covered up the cave when asked to guard it, who had assisted Rama only on account of the threats of Lakshman? How could Sugriva suffer him to live? He vowed that he would there die fasting; but he asked the monkeys to return to their homes, and comfort Rama and his mother. When Angada lay down on the grass, the monkeys resolved to die with him.

Sampati.—While the monkeys sat disconsolate at the foot of the Vindhya mountains close to the sea, Sampati, king of the vultures and elder brother of Jatayus, came out of a cave and saw them. Rejoicing, he said that he would eat them, one by one. On hearing this, Angada said to Hanuman, "Yama hath come to us for failing in our duty. Thou hast heard how Jatayus gave up his life to please Rama. Happy is he slain in battle by Ravana; he hath no fear of Sugriva, and hath attained heaven." Sampati, greatly agitated, at hearing of the death of his brother, wished to know how it had happened. As his wings had been burnt, he asked to be helped down the mountain.

The monkey chiefs heard the faltering words of Sampati, but still mistrusted him. As, however, they had resolved to die fasting, they might as well be eaten. Angada then gave a full account to Sampati of Bali, Sugriva, and Rama, and how they had come there in search of Sita. They had sat down there to die fasting. Upon this Sampati related how he and Jatayus, desirous of victory over Vrita,* soared too near the flaming sun. When seeking to shadow Jatayus, who was faint, his wings were scorched, and he dropped on Vindhya. Sampati, being asked by Angada if he could tell them anything about Sita, described how he saw a lovely female, carried away by Ravana, who cried, "O Rama! O Lakshman!" Ravana resided in the splendid city of Lanka, with golden gateways and gorgeous palaces, girt with lofty walls. There is Vaidahi, forlorn, confined in the inner apartment of Ravana, and guarded by Rakshasis. Lanka is protected all around by sea, a hundred yojanas in breadth. They should seek for means to cross the salt water. Lastly, he asked to be taken to the ocean to offer water to his brother who had gone to heaven. Having thus obtained information about Sita, the monkeys were full of joy.

Sampati's Story.—Jambavan then asked Sampati to tell how he heard about Sita, upon which he gave the following account of himself:

"When I lay old and feeble, my son Suparsva daily brought me food, but one evening he had none. When I scolded him, he replied that when he went in search of it, he heard that Sita had been carried off by Ravana, while crying out the names of Rama

* The demon supposed to take possession of the clouds, causing them to withhold rain.

and Lakshman. Deprived of my wings I am helpless; but ye, Rama and Lakshman, can save the three worlds."

When Sampati had offered water unto the manes of his brother and completed his ablutions, the monkey chiefs again sat down around him. He then described that after falling on the top of Vindhya, where he lay insensible for six days, he went to the hermitage of Nisakara. When the ascetic saw the sad condition of Sampati, he inquired how it had happened. He then told him of the adventurous flight of himself and Jatayus in attempting to follow the sun. Deprived of his kingdom, his brother, and his wings, he wished to hurl himself headlong from the top of the mountain. Upon this, the ascetic told him that his wings would grow again, and he would recover his former strength. Ravana had carried off the wife of Rama. Sampati was to remain where he was, and assist in the recovery, after which he would regain his wings. Sampati had lain on the Vindhyas over a hundred years, expecting what the ascetic told him. While thus speaking, fresh wings grew from his sides, and the vigour of youth returned. Full of joy, he told the monkeys to continue the search for Sita, assured of success.

The Council about crossing the Sea.—The monkeys had arrived at the sea which washes the foot of the Vindhya mountains. When they saw its billows roaring and leaping, their spirits sank within them. Angada then asked which of them could leap a hundred yojanas, and enable them to return with joy to their families.

When Angada had spoken, the monkey chiefs each described how far he could leap—10, 20, 30, 40, 50, 64, 70, 80 yojanas. Jambavan, although old, said he could leap 90 yojanas. Angada then said that he could leap a hundred yojanas, but there was doubt about his being able to return. Jambavan said that Angada could leap a lakh of yojanas; but it was improper for him, at the head of the army, to make the attempt. Angada replied that if neither he nor any other monkey went, all would meet their death from Sugriva. Upon this Jambavan promised to find one who could do what was required.

Jambavan then addressed Hanuman, giving an account of his birth and exploits. His mother was the Apsaras Anjana, who had been condemned to be the wife of the monkey Kesari. Embraced by Pavana, the god of the winds, she gave birth to Hanuman. When a child, Hanuman mistaking the sun for a fruit, leapt up 3,000 yojanas to seize it. Seeing him rushing through the sky, Indra hurled a thunderbolt at him, which broke his left jaw. Hence he was called Hanuman.* The son was as agile as his father. Like Vishnu crossing the three worlds in three steps, Hanuman was asked to put forth his energy.

---

* *Hanu*, means jaw. Hanuman means properly one with a large jaw.—*Griffith.*

Upon this, Hanuman swelled to a gigantic size to fit himself for crossing the ocean, the sight of which had filled the monkeys with dread. After "flourishing his tail," Hanuman said: "I am the son of the swift-coursing wind, and can vie with him in fleetness. I can, without stopping, circle round Mount Meru a thousand times. I can leap beyond the stars, drink up the ocean, and rend the earth. In the twinkling of an eye I shall dart through the heavens. Be glad, therefore, ye monkeys." Jambavan then expressed the joy of the monkeys, and said that they would practise austerities till his return. To show his power, Hanuman sprang to the top of the Mahendra mountain, leaping from summit to summit, making it groan under his weight.

BOOK V.

SUNDARA KANDA.

Hanuman's Leap.—Hanuman took his flight from the Mahendra mountain, which shook with his weight, filling with alarm all the creatures by which it was inhabited. Even the mountain itself began to cast forth huge crags. After joining his hands to the sun, Mahendra, Pavana, Brahma, and other celestials, he said to the monkeys, "As an arrow shot from the bow of Rama will I flee to Lanka. If I fail to find Sita in Lanka, I shall repair with equal speed to the celestials. If I do not find Sita in Lanka, I will bring back Ravana bound, or, uprooting Lanka with Ravana on it, I shall bring it hither."

Hanuman then coursed through the sky, his uplifted tail appearing as beautiful as the standard of Indra. The storm begot by his passage made the billows lash up to the clouds. To assist him, the Ocean asked the mountain Mainaka* to rise up midway in the sea to afford him a resting place in his flight. The mountain raised its golden peaks so that they seemed to cleave the sky. Hanuman, imagining them an obstacle to impede him, crushed down the peaks with his breast. Thereupon the mountain chief explained that in the Treta Age the mountains had wings and could fly about, but Indra shattered their wings with his thunderbolts. The Ocean, however, had given refuge to Mainaka and he escaped. He had now risen to afford a resting-place for Hanuman. After pressing the crest of the mountain with his hand, Hanuman continued his flight.

Surasa, a Rakshasi, mother of the Nagas, was asked by the celestials to oppose the passage of Hanuman. Assuming a mountain-like shape, with grim-visage and terrible teeth, she told him that

* The son of Himalaya and Menaká.

she would eat him up. It was a boon conferred on her by the deity that every one who passed should enter her mouth. Hanuman told her who he was and what was errand, but she only opened her mouth wide to devour him. "Stretch thy jaws wider to contain me," said Hanuman. When her mouth measured ten yojanas, he increased himself to twenty, when she measured twenty, he had increased to thirty, and so on till at last she measured a hundred yojanas. Thereupon, Hanuman reduced himself to the size a thumb, went in, and came out her mouth. Hanuman then said to Surasa that her boon had proved true; and she, resuming her own form, wished him success.

Hanuman then pursued his aerial journey, praised by the celestials, and scattering clouds like the wind god himself. He was next opposed by a terrible Rakshasi, Sinhika, able to assume forms at will, on whom Brahma had conferred the boon of securing her prey through its shadow. Having seized Hanuman's shadow, he saw a mighty creature arising from the sea. Upon this he swelled like a mass of clouds during the rains. She also extended her mouth like the sky, and, roaring, rushed upon him. Hanuman then suddenly contracting himself, flew into her mouth, tore her with his sharp claws, and so increased that she burst and fell lifeless into the sea. Praised by the rangers of the sky, Hanuman resumed his flight till he saw the shores of Lanka, decked with trees and forests. Lest his enormous size should attract the Rakshasas, he reduced himself to his natural form, and alighted on the highest peak of the mountain Samia.

Lanka.—Hanuman saw with delight the fertile plains, the trees laden with blossoms and fruit, the perfumed forests, the lofty mountain ranges of the island of Lanka. The capital, reared by Visvakarma, was situated on the top of a mountain, surrounded by a golden wall, adorned with banners, filled with splendid cloud-like palaces. Hanuman, after surveying the city, thought it impregnable, and that even Rama would be foiled.

To avoid detection in his attempt to discover Sita, Hanuman resolved to enter the city at night in a form not larger than that of a cat. He was filled with rapture at the sight which presented itself. He saw broad streets, having rows of buildings with golden pillars; some were seven or eight storeyed, adorned with crystal and gold; there were jeweled pavements, studded with gems. While Hanuman gazed at the wondrous sight, the Rakshasi guardian of the city saw him, and, with a tremendous roar, asked him who he was and why he had come. In return Hanuman asked her who she was who had spoken to him so roughly. The Rakshasi then told him that she was the guardian of the city, and that he should at once be slain. Upon this Hanuman said that he had come to see Lanka, and would do so in spite of her. With an angry roar she struck Hanuman. As she was a female, he did not kill her

but felled her to the ground. The Rakshasi then asked Hanuman to spare her life, and told him that Brahma himself had foretold that when she had been overcome by a monkey, the destruction of Ravana was at hand. Entering the city, he might go about at his will in search of Sita.

Leaping over the wall, Hanuman went through the streets of Lanka. On all sides he saw cloud-like houses, from which sweet voices were heard, accompanied by the clash of bangles; some persons were reciting mantras. There were Rakshas with matted locks, some with their beards shaved, some clothed, others stark naked. Some had only a single eye or breast; some were dwarfish, others tall; some deformed, others beautiful; some were armed, others were decked with ornaments. Pinnacled on the mountain top was the magnificent palace of Ravana, with golden arches over the gateway and resounding with the neighing of steeds; full of cars and elephants guarded by thousands of demons, renowned for prowess.

Hanuman surveyed the city under the splendour of a full moon. Some Rakshasas were drunk with wine; others railing at each other; many were asleep. Some damsels were adorning themselves; others were embracing their paramours; and there were married women under the influence of Madana; but Sita he saw not, which filled him with sadness.

Ravana's Palace.—Hanuman at last reached Ravana's palace, surrounded by a wall bright as the sun, and guarded by terrible Rakshasas. Within the walls were the palaces of Kumbhakarna and Vibishana, brothers of Ravana, with those of other chiefs, into which Hanuman leapt, one after another. There were swift steeds, elephants like Airavata, and cars of glittering gold. On account of the lustre of the gems, the mansion appeared like the sun in all his glory.

What most astonished Hanuman was the Pushpaka car, the work of Visvakarma, gleaming with gems and burnished gold, ornamented with figures of birds, serpents, and horses; self-moving, fleet as the wind; rising or falling at the wish of its master. Hanuman next saw a still fairer palace, with golden staircases, crystal windows, floors of sapphires, emeralds, and other gems. Here dwelt the Rakshasi wives of Ravana, many fair princesses torn away from vanquished kings. Now they lay overpowered with wine and sleep in different attitudes. One had her head thrown backward; another had dishevelled hair; some had their garlands crushed; the garments of some were waving from the breeze; some were lying in each other's bosoms or with limbs interlaced; others lay in slumber still as death.

Ravana was asleep on a dais apart, made of crystal and adorned with jewels, with soft conches, and costly canopies. There was also a white umbrella, with beautiful wreaths. On a splendid

sofa, around which chouries continually waved, lay Ravana asleep, overcome with sport and wine, with brilliant earrings, wearing cloth of gold, covered with ornaments, and breathing like a hissing serpent. Around him lay his slumbering queens. Near him was his queen the golden-hued Mandodari. Struck with her beauty, he supposed that she was Sita and was so full of joy that "he kissed his tail," and leapt up and down like a monkey.

The Search for Sita.—Hanuman's joy was short lived. He soon felt that Sita would not be found in such a position, and renewed his search in the banqueting hall. There he saw thousands of women "fast asleep, through intoxication." Some supposed themselves to be singing, others dancing, or conversing. In the midst of them Ravana looked like a bull surrounded by stately kine. There were heaps of the flesh of buffaloes, deer, boars, and fowls, well seasoned and ready dressed. There were wines, and other liquors, mixed with sweet spices, in jars, some full, others half empty, others empty. Hanuman looked carefully all around, but nowhere could he find any trace of Sita.

Distressed in mind, he thought that Sita might have fallen into the sea when carried off by Ravana; perhaps she died of fright in the monster's arms; she may have been slaughtered for his food. How could he return and meet the angry face of Sugriva, or cause the death of Rama, when he heard the tale of woe, followed by Lakshman, and Bharata? Sugriva would die with Rama whom he could not save. Rama, Tara, and Angada would no longer bear to live, upon which all the monkeys would poison, hang themselves, or enter the fire. If he did not return, it might be supposed that Sita was alive. He therefore resolved to lead the life of a hermit, and at last die in one way or other. Again he thought it better to live. He might kill Ravana or bring Rama; but before doing so, he would renew his search. There was an Asoka grove which he had not yet visited. Before leaving, he bowed to Rama, Lakshman, Sita, Sugriva, Rudra, Indra, and other gods.

Sita Found.—Hanuman, at one bound, leaped from the wall of Ravana's palace to the Asoka grove, the beauty of which filled him with delight. There were flowers and trees laden with every kind of fruit, while the whole re-echoed to the sweet music of birds. As Hanuman moved among the trees, they shed their blossoms and fruits. There were pools of water, clear as crystal, with jeweled steps, covered with lotuses and lilies. There was also a mountain, down whose sides a stream of water came dancing. Climbing a golden Singsopa tree, he looked all around hoping to see Sita, as she was fond of flowers and birds, and would come to the pure river to perform her ablutions.

In the midst of the Asoka grove, Hanuman saw a palace, white as the Kailasa hill, built on a thousand pillars. Its stairs were of

coral, its pavements of burnished gold. There he saw Sita, wearing a soiled and tattered yellow cloth, pale and thin from fasting, with her hair in a single braid hanging down her back. On beholding her, Hanuman thought she must be Sita, but how changed! She still wore certain ornaments, while those that had fallen were not to be seen: she must be Sita. After remembering all that had happened on account of her and praising her excellence, he stationed himself on the tree.

Sita was surrounded by frightful Rakshasis as guards. Some had one eye, some had big ears, others had no ears; some had long foreheads, others long breasts; some had long lips, other lips and chins stuck together. Some were short, some tall, others crooked. Some had a face like that of a boar, buffalo, or tiger; some had legs like a camel, other like a horse or elephant; some had only one hand, others only one leg. Some had darts and maces in their hands. They were constantly drinking wine, while their bodies were sprinkled with blood from living on flesh. Sita, bowed down with grief, sat under a tree.

Ravana and Sita.—In the early morning Hanuman heard the chantings of the Vedas by the Rakshasas. Ravana, as soon as he awoke by the sound of music, began to think of Sita. After adorning himself with ornaments, he went to the Asoka grove to see her, followed by a hundred damsels some carrying chouries, others fans, some carrying water in golden jars; one had a jeweled drinking bowl filled with wine, another a white umbrella; all making a tinkling sound as they went. Ravana appeared like the moon encircled by stars. Hanuman, climbing up higher, watched to see what happened.

At the approach of Ravana, Sita trembled like a plantain tree, and covering her breasts with her hands, sighed and wept, stricken with grief. Ravana then thus addressed her: "Why wouldst thou hide thy beauties from my fond glance? Do not fear me. It is our right to seize by force the wives of any, but I will not touch thee. O my beloved, do not give way to grief. Rise, pearl of women, and deck thyself with gems. Do thou become my spouse, the foremost of my queens. All the jewels I have collected from the three worlds shall be thine. On thy account I shall conquer the whole earth and confer it upon Janaka. Think no more of Rama, wearing bark and living in the forest. He will never get thee back from my hands. Rama, in no respect, is my equal. O fair damsel, do thou range with me this forest."

Sita, trembling and weeping, replied: "Think not of me, but of thine own wives. High born, I shall not disgrace my royal line." Then turning her back to Ravana, she further said to him, "Turn thee from thy sin and walk in the path of virtue. Protect the wives of others as thine own. Beware lest this thy lawless love ruin thee and all thy line. Repent of thy impious deed.

Restore me to Rama, and it shall be well with thee. If otherwise, thou shalt surely perish by his hand, thy city shall be destroyed, with all thy Rakshasas."

Ravana then fiercely addressed Sita, "The more a women is courted, the more she rebels. My love for thee keepeth my anger in control or thy bitter words would have cost thee thy life. I grant thee two months. If then thou shalt refuse to share my bed, my cooks will mince thee for my morning meal." Consoled by the daughters of the celestials, Sita said to Ravana, "Hast thou no friend to counsel thee against the crime which would bring ruin upon thee? Who else in the three worlds would wed Rama's wife? How canst thou hope, vile wretch, to escape his vengeance? Compared to him thou art like hare to a lion."

Ravana, furious and hissing like a snake, thus spoke to Sita; "Since devoted to thy senseless vow, thou hast scorned me, this day thou shalt cease to live." He then called the Rakshasi guard and ordered them by threats or blandishment to bend Sita to his will, and then went away.

Sita and the Rakshasis.—The frightful Rakshasis then surrounded Sita, and assailed her with taunt and threat. Astonishment was expressed that she should refuse to become Ravana's wife, and she was warned not to scorn the words spoken to her. One demon, with the eyes of a cat, urged her to become the chosen consort of him who had overcome the 33 gods in battle. A second told how Ravana had subdued the Gandharbas and Nagas. A third said that at the command of Ravana the trees shower blossoms, while the clouds drop rain. She was warned to comply with Ravana's wishes or she should surely die. Why did she not desire to live the queen of the lord of the treasures of the three worlds? Why did she cling to Rama, a man who had lost his kingdom? On Sita declaring that she would be faithful to her husband, Rakshasi after Rakshasi urged her to yield to Ravana, menacing her with spears, calling for wine, and threatening to banquet on her. Sita, weeping, only replied. "Devour me if you will, I shall never follow your words." Like a fawn surrounded by wolves, she fell trembling to the earth, wondering what great sin she had committed in a former birth, leading to such terrible sufferings. Rolling on the ground, Sita lamented her sad lot, declaring that although rent from limb to limb or thrown into the fire, she would never consent to Ravana's wish. She thought that Rama did not know where she was or he would have rescued her; he would have, by his arrows, cleared the earth of Rakshasas, and Lanka would be destroyed. Separated from Rama, she wished death rather than life.

When the Rakshasis again came round Sita threatening to devour her that very day, Trijata, a wise old Rakshasi matron, told them her dream. She saw Rama, high in air in an ivory chariot,

clothed in white; Sita, also in purest white, met him and they sat side by side. She also saw Ravana shaved, shorn, and besmeared with oil, rolling in the dust, drinking oil, dragged into a chariot drawn by asses, going to the south, the region of Yama. His sons and Kumbhakarna followed, quaffing oil, and at last she saw the royal city of Lanka overwhelmed by the ocean. Trijata advised the Rakshasis to beg forgiveness of Sita, that their lives might be spared when Rama regained Sita.*

Hanuman and Sita.—The guards went to sleep, and Sita was at some distance from them under a tree. Hanuman, who had heard all that had passed, rejoiced that he had seen Sita. He should now cheer her, for if he left her without any message to Rama, he would scorch him lifeless on his return. Hanuman pondered how he should speak to her. If he used Sanskrit, she would be terrified, thinking that it was Ravana. On the other hand, if he used the common language appearing as a monkey, Sita might also think that this was a form of Ravana, and cry for help. He might be taken and killed, and then there would be no one able to cross the sea. It was a great sin for him to talk to Sita, but if he did not do it, she would die. He resolved that he would use the name of Rama, so that Sita might hear him.

Hanuman then related the history of Rama, and how he had come over in search of her. Sita, greatly wondering, looked up to the tree, and there beheld Hanuman. At first she was alarmed, but seeing Hanuman come to her, trembling she asked herself, "Is this a dream?" On further consideration she said, it is no dream; she saw a distinct form. Upon this Hanuman, coming down from the tree, with joined hands, addressed Sita. "Who art thou, with tears of sorrow dropping from thine eyes? Art thou Sita, the queen of Rama?" Sita then related her history, ending with the words that Ravana had allowed her two months' respite, after which she was to be slain.

Hanuman then said that he had come as a messenger from Rama, who, as well as Lakshman, was well. Hearing this, Sita was filled with joy; but when Hanuman drew nearer to her, she suspected that he was Ravana in disguise, and would not speak to him. Hanuman, knowing her thoughts, again said that he had been sent as a messenger by Rama; Sugriva, the monkey king, was also concerned about her welfare. She would soon see Rama Lakshman, and a mighty host come for her deliverance. His name was Hanuman: he was not Ravana as she supposed.

Sita then asked Hanuman to describe the appearance of Rama and Lakshman. Upon this Hanuman gave a glowing and minute account of Rama, both with regard to his person,† attainments, and

* Some editions have here two chapters, out of place, which do not belong to the original. They are therefore omitted.

† Even his private parts are described! See Dutt's Translation, p. 988.

character. He told Rama's inconsolable grief at the absence of Sita, the alliance with Sugriva, the search made for her, and the means used for her deliverance. Upon this Sita took Hanuman for a real monkey. Hanuman then asked her what she would have him do, and explained that, though he looked like a monkey, he was the son of the Wind-god, and equal to him in prowess.

Hanuman next showed Sita the ring of Rama, and taking it, she almost thought that she had got her lord himself. Sita then cordially welcomed Hanuman, and asked him a great many questions about Rama and what was being done for her rescue. Hanuman replied that hitherto Rama could do nothing, as he knew not where she was. He was so much attached to Sita, that he did not drive away "flies, insects, and snakes" from his body. Hearing of her, Rama would soon come with a large army. Sita was both delighted and grieved. She rejoiced at Rama's welfare, but mourned over his sorrow. It was like nectar mixed with poison.

On Sita telling Hanuman to ask Rama to come soon as she had only two months more respite, he proposed to carry her on his back that very day to Rama and Lakshman. Sita expressed her surprise that a little monkey should make such an offer.

To convince Sita of his ability, Hanuman then showed himself in his true shape, a huge mountain-like body, and said that he was able to bear away Lanka itself with all her mountains, forests, and buildings. Sita then admitted Hanuman's greatness, but when crossing the ocean she might fall and become food for fishes; he might be attacked, when without weapons, by the Rakshasas. Besides she did not wished to touch the person of any one but Rama.

Hanuman replied that Sita might well be afraid to cross the ocean, and acknowledged that her modesty was becoming. It was from his love to Rama and herself that he had made the proposal. He asked her to give him some token that he might show to Rama. She then told him how a crow drew blood from her breast, and that when Rama saw the scratches made by its beak and claws, he sent a magic arrow after the crow pursuing it wherever it went till at last it sought refuge at Rama's feet. She asked why Rama, so powerful, did not direct his weapons against the Rakshasas. Lastly, she gave him a gem taken from her hair, which he was to give to Rama.

Some conversation then followed, Sita sending messages to Rama, and asking him to come soon for her rescue, and wishing Hanuman success.

Hanuman destroys the Grove.—Before returning to Rama, Hanuman wished to give Ravana some idea of his power. Of the four means he could not employ three. No *treaty* could be formed with Ravana; *gifts* would be of no avail; *dissensions* could not be sown; *force* was the only expedient. To bring on an engagement with the Rakshasas, he determined first to destroy the Asoka grove.

Furious like the wind, he uprooted the trees, defaced the tanks, threw down the mansions, shattered the mountain peaks and made the whole a scene of desolation, amid the cries of distress of the animals by which it was tenanted. Then Hanuman stood at the entrance, flaming in effulgence.

The cries of the birds and the sound of the crashing trees awoke the Rakshasis, who saw the grove in ruin and the gigantic monkey. The Rakshasis then asked Sita, "Who is this? Why hath he come? What hath he said to thee?" Sita replied, "Ye know who he is and what he doeth. Serpents know the way of serpents. I do not know who that one is. I take him to be a Rakshasa." Upon this some of the Rakshasis went and informed Ravana of the destruction of the grove. The only tree spared was that under which Sita rested. He who had committed such ravages ought to be punished.

Hanuman fights with the Rakshasas.—At the news, Ravana was filled with fury, his eyes flashing with fire. Immediately 80,000 fierce Rakshasas, armed with maces and other weapons, were ordered to attack Hanuman, whom they surrounded. Hanuman, mountain-like, flourishing his tail, set up a tremendous roar, which so alarmed the birds that they fell from the sky. Then he shouted, "Victory to Rama! Victory to Sugriva! I am Hanuman, offspring of the Wind-god. Having seen Sita and desolated Lanka, I will depart, having accomplished my object." Assailed on all sides with Rakshasas, Hanuman took up a thunderbolt, and with it slaughtered the whole host—only a few escaping to Ravana to report the destruction of his army.

The Ruin of the Temple.—Hanuman next went to demolish the Rakshasa temple, high as Mount Meru. Shouting his battle-cry, he said that a thousand Ravanas could not cope with him; he would destroy Lanka and depart before all the Rakshasas. The roaring of Hanuman made the hundred guards of the temple sally out to attack him. Upon this Hanuman uprooting a huge pillar dashed it against the temple, which took fire and was consumed. Next he whirled it round, destroying all the Rakshasas, and boasting that Sugriva had thousands powerful like himself.

Jambumali's Death.—Ravana then ordered Jambumali to slay Hanuman. He came, bow in hand, on a car drawn by asses, upon which Hanuman raised a joyous shout. With his arrows he pierced Hanuman's face, throat, arms and chest, till he was dyed with blood. Hanuman, enraged, seized a huge crag and hurled it at Jambumali, who stayed it by ten arrows. Hanuman next uprooted a large sal tree and whirled it round in the air. Jambumali then pierced the sal tree with his shafts, and wounded the monkey in several places. With his body covered with arrows, Hanuman, in his fury, whirled round the sal tree, and smote with it Jambumali's breast, and so crushed him that neither he, nor his car, nor steeds, could be seen.

The Seven defeated.—When Ravana heard of Jambumali's death, he ordered the valiant sons of his seven counsellors to attack Hanuman. Burning for victory, they came out in cars adorned with gold, with pennons and standards, surrounded by a mighty army. They showered their arrows, so that Hanuman's form was hidden like the monarch of mountains by rain clouds. With a shout filling the Rakshasa host with dread, Hanuman rushed upon them. Some he slew with his fists, some he tore with his nails, some he crushed with his weight. All the Rakshasas were either slain or fled in terror. The ground was covered with broken cars, standards, and umbrellas, while the rivers ran blood. Hanuman, ready to renew the fight, retraced his steps to the entrance.

The Captains slain.—On learning that the sons of his counsellors had been killed, Ravana ordered his five chief captains, with a vast army, to take Hanuman captive, warning them that he was not a mere monkey. With cars and elephants and forces of all kinds, the captains advanced to attack Hanuman, seated at the gate. First Durdhara pierced Hanuman's head with five arrows, which made him leap up into the air roaring.

Next Durdhara sent a shower of arrows at Hanuman up in the air, but he suddenly descended upon him, crushing him and his chariot to the earth. Virupaksha and Yupaksha then attacked Hanuman with their maces. Uprooting a sal tree, he slew them both. Then Praghasa, with axe, and Bhasakarna, with javelin, attacked Hanuman, who was wounded by them till his hair was wet with blood. Hanuman then uprooting a mountain peak, with its beasts, snakes, and trees, reduced to powder the two Rakshasas.

The Death of Aksha.—Ravana next commanded his son Aksha, eager for the fight, to engage Hanuman. He came in a golden car drawn by eight steeds, which at his will could mount up into the air, accompanied by his forces. At the terrible struggle, the sun ceased to shine, the wind to blow, the ocean was still, while the earth cried out for fear. First three shafts pierced Hanuman's head, causing his eyes to be washed with blood, and showers of arrows followed. Hanuman reflecting on the prowess of young Aksha, wished to spare his life; but he found it necessary to slay him. With blows of his fists he killed the horses, and the car fell to the earth. Aksha then sprang up to attack Hanuman with bow and sword, but seizing him by the legs, he whirled him round and dashed him lifeless to the earth, amid the wonder of the celestials.

Hanuman taken.—Ravana then ordered Indrajit*, another son, to take the field. His father spoke of his deeds witnessed by the celestials, his Brahma weapon, his ascetic energy. Although so many others had been slain, he was certain that Indrajit would

*The name means "Conqueror of Indra." He had overcome him in battle, and brought him captive to Lanka.

conquer. It was useless to send an army with him, for nothing could resist Hanuman. Indrajit, after going round his father, set out with delight in his car. At his approach the heavens grew dark and the jackals howled. Indrajit showered deadly shafts at Hanuman, but he shot up into the sky and escaped, baffling his aim. After a long struggle Indrajit at last employed a weapon given to him by Brahma, and *noosed* Hanuman; but though bound he felt no pain. On consideration, he gladly allowed himself to be taken, as it would enable him to see Ravana. When bound with cotton and bark, Brahma's noose lost its power, but Hanuman allowed himself to be beaten and dragged to Ravana.

Hanuman before Ravana.—Ravana, when Hanuman stood before him, was decked with untold gems, seated on a crystal throne, fanned by beauteous women, and with his four noble counsellors by his side. Hanuman thought that if his power were righteously employed, he might be the protector of the celestials.

When Ravana beheld Hanuman, he said with flashing eyes, "Can thus be Nandi? or an Asura? learn who he is and why he destroyed the grove."

Prahasta then asked Hanuman if he had been sent by Indra or had come as a spy. If he spoke the truth he would be set free; if not, he would die. Hanuman replied that he had not come as a messenger of Indra; he was a monkey as he appeared to be. He had laid the grove in ruin that he might see Ravana. His name was Hanuman. He had been sent by Sugriva to search for Sita. He spoke of Rama's resistless might, and urged Ravana to restore Sita or she would cause the destruction of himself, his city, and all his kindred.

On hearing this Ravana, in a rage, ordered him to be put to death. Vibhishana, skilled in speech, then addressed Ravana: "Wise kings do not put envoys to death; such an act would bring upon them the contempt of the world; punish him but spare his life." Ravana replied that it was no sin to put an evil-doer to death; but Vibhishana again urged that the life of an envoy was sacred. He then proposed that Hanuman should be shaven; if put to death, Ravana's challenge could not be carried to the two princes.

Hanuman sets fire to Lanka.—Ravana, won over by the wise words of Vibhishana, agreed to spare Hanuman's life; but he commanded that his tail, the part dearest to a monkey, should be set on fire before he was allowed to depart, while he increased in size. Strips of cotton cloth were wrapped round his tail, afterwards soaked in oil and set on fire. Hanuman was then led in triumph through the city. When news of this was brought to Sita, she prayed to the fire. "If I have been faithful, prove thou cool to Hanuman," upon which his burning tail gave him no pain.

When Hanuman reached the gate of the city, he first diminished his size and cast off his bonds, and then rose mountain-like

in the sky. Seizing an iron club, he slew his guard, and then went through the city setting it on fire, Vibhishana's house alone being spared. The flames were fanned by the wind till each proud palace reeled and fell. The Rakshasas vainly endeavoured to stay the ravages of the fire, while the women, with dishevelled hair, shrieked in terror. Seated on the top of a palace, with his burning tail, Hanuman looked like the sun. After the city was consumed, he quenched the fire of his tail in the Ocean.

Hanuman's Departure.—When Hanuman reflected on what he had done, he blamed himself for having given way to passion. Perhaps Sita had been destroyed, thus defeating his object in coming to Lanka. He thought he should either leap into the flame or become food for fishes. How could he meet Sugriva or Rama? On recollecting, however, the auspicious omens which he had witnessed, he thought that she had escaped. Then he heard with delight the minstrels of the gods say that she was safe.

Before leaving, Hanuman went to bid Sita farewell. He found her seated at the foot of the tree. She was distressed at the difficulties to be overcome before she could be rescued; she feared she might die before his return, and she begged him to assist Rama. Hanuman comforted her by telling that Rama would soon come with *kotis* of monkeys; she would see Ravana slain and meet with Rama.

Hanuman ascended mount Arishta to take his flight. Sore pressed by his enormous weight, it uttered cries of distress, and sank down from the height of thirty yojanas to be level with the earth: When crossing the ocean, Hanuman was sometimes hidden by the clouds, sometimes visible. Lightly touching Mount Mainaka, he went on his journey. When Mahendra mountain was seen in the distance, he began to roar. Hearing this the monkeys got alarmed, but Jambavan cheered thus by saying that this was a sign that Hanuman had been successful. Hanuman, on his arrival, saluted Angada and the monkey chiefs, who joyfully proclaimed his prowess.

The Feast of Honey.—Hanuman gave Angada and the monkeys a full account of what had passed since he left them. Leaping with joy, they entered the pleasure garden of Sugriva, guarded by Dadhimukha, and begged to be allowed to drink honey. Climbing the trees, they feasted on the honey and fruits. Besides themselves with joy, some laughed, some danced, some wept, some quarrelled, some fought: all were intoxicated. Dadhimukha became angry on seeing the trees stript of their fruit and leaves, and spoke roughly to the monkeys. Excited with drink, they attacked Dadhimukha, striking him with their hands and feet, tearing him with their nails, and biting him with their teeth, so that he was almost dead. Attacked by the guards, they beat them and drove them off. When this was reported to Dadhimukha, he went quickly to them, taking up a huge tree, his attendants also taking

up trees and crags. Angada, mad from intoxication, attacked Dadhimukha; his arms and thighs were broken, and he lay on the ground bathed in blood. On recovering himself, Dadhimukha went to Sugriva to complain, laying his crown at his feet. Sugriva lightly regarded what the monkeys had done in the exuberance of their joy, and told him to send all the monkeys, headed by Hanuman.

The Meeting with Rama.—Dadhimukha speedily returned to the pleasure garden, and, with folded hands, told Angada, the command of Sugriva. When this was explained to the monkeys, they leaped up to the clouds roaring with delight. On meeting Sugriva and Rama, Angada gave them the joyful news that Sita had been found; Sugriva, in his joy, uplifting his tail. Hanuman then gave Rama a full account of all that had happened, how he had seen Sita guarded by Rakshasis, and gave him the gem intrusted to him by Sita. Rama said that the jewel had been given to Sita by her father on her wedding day; it made him almost think that he had recovered her; again he asked Hanuman to tell him fully about his wife. He then narrated, from beginning to end, all that had passed.

BOOK VI.

YUDDHA KANDA.

Rama's Speech.—On hearing Hanuman's account of what he had done in Lanka, Rama praised his achievements which could be equalled only by Garuda and Vayu. He had proved himself an excellent servant to Sugriva, and by discovering Sita he had saved the Raghu race; after saying which he embraced him. Still, Rama was dejected about the ocean: how could it be crossed?

Sugriva's advice.—Sugriva encouraged Rama not to despair, and advised that a bridge should be thrown across the ocean. When it was completed, his forces would march over, and victory might be regarded as gained. No one could withstand Rama in battle.

Lanka.—Rama, after agreeing with Sugriva, asked Hanuman to give an account of Lanka and its defences. He then described her four massive gates, securely barred, each provided with arms, stones, and engines to check an enemy and guarded by hosts of Rakshasas. The city had a golden well, encircled by a broad and deep moat, containing fierce monsters. At the gates there were four broad bridges across the moat, furnished with deadly engines. Countless millions of Rakshasas defended the gates. He had himself broken down the bridges, filled up the moat, and laid low the walls. A vast army was not required. Angada, Dwivida, Nala and a few other chiefs could take Lanka and remove Sita. Let the march begin at an auspicious time.

The March.—Rama then gave orders for the march, as the time and omens were favourable. Nila, with a large force, was to go in advance to survey the route and guard against ambuscade. Other chiefs were appointed to protect the van, the wings, and the rear of the army. Sugriva then gave his commands, and accordingly the army, consisting of lakhs, kotis and ayutas of monkeys resembling elephants, marched southwards, Rama and Lakshman riding on the backs of monkeys. The dust raised by the army was so great that the sun was obscured. In their joy, some of the monkeys leaped, others set up cries, some raised their tails, others sported with rocks and trees.

On reaching Mahendra mountain, Rama ascended its peak and from it beheld the ocean. When he came down, he said to Sugriva that the army should encamp on the shore till some plan had been concerted for crossing over to the other side. The army beheld with delight the ocean in which gigantic sharks, whales and *timingalas*,* *makaras*,† and flaming serpents played. The roar of the wives beating on the shore, was like that of trumpets in the sky.

Rama's lament.—The army was encamped under the orders of Nila, while Mainda and Dwivida moved from post to post. Rama then expressed his deep sorrow to Lakshman. Grief generally decreased with the lapse of time; but his increased. Sita's cry for help still rung in his ears. When should he, overcoming his enemies, once more beheld his beloved and embrace her in his arms? Alas, she was now encircled by Rakshasis! When should he pierce with his shafts the breast of Ravana?

Ravana and his Counsellors.—When the lord of the Rakshasas had seen the ruin caused by Hanuman, he summoned his lords, and sought their advice as to the course to be pursued. With one voice they praised the mighty acts of their king; they recounted the victories he had gained over Kuvera, Varuna, and Yama himself. It was unnecessary for him to take the field; Indrajit alone could slay all his foes. Prahasta and other chiefs then sprang up offering singly to sweep from the earth the monkey host led by Rama.

Vibhishana's Counsel.—Vibhishana, the wise brother of Ravana, then with joined hands, urged that to conquer Rama was impossible. Who could have imagined Hanuman's exploit? What evil had Rama done that his wife, so dearly loved, was stolen? Sita should be restored; all should not perish through Ravana's crime. She ought to be given up before the army crossed the sea. Thus might they live in peace and safety. On hearing Vibhishana's speech, Ravana closed the council, and went to his own chamber.

Early next morning Vibhishana went to his elder brother's palace, where his victories were celebrated, and priests were

* Large fabulous fish, more than a thousand miles in length.
† Supposed sea monsters.

engaged in sacred rites. After saluting Ravana, Vibhisana took a seat pointed out to him, and addressed his brother in words which he alone could hear. Ever since Sita had come, there had been disastrous omens. Sacrificial fires were faint; reptiles were found within sacred halls; cows ceased to give milk; vultures sat on the roofs of houses; jackals and wolves howled. Sita should be restored. If not, all the Rakshasas and Rakshasis would perish through his act. Ravana, in a rage, replied that he saw no danger; Sita would never be given up. Rama, even supported by the celestials with Indra at their head, could not stand against him. Vibhisana was then dismissed.

Ravana's Council of War.—As preparations for war were needed, Ravana resolved to summon his counsellors and chiefs. Entering his car, glowing with gems, he drove through the streets of Lanka to the council hall. Sitting down upon his throne, he commanded the Rakshasas to be summoned without delay. From every part of the city they came, and were arranged according to their rank around the hall.

Ravana first ordered Prahasta to station the fourfold forces for the defence of the city. Soon afterwards Prahasta reported that this had been done, and that the king had no longer any cause of anxiety.

Ravana then explained how Sita had been brought to Lanka from the Dandaka forest; he described the beauties of her person; his love for her. How could Rama and the monkeys cross the raging sea? Yet a single month had wrought grievous trouble. He asked the council to decide how Sita might be kept and Rama slain.

Kumbhakarna, who had awoke from his long sleep of six months, first spoke. He accused Ravana of acting unworthily; he should have consulted them at the beginning; actions done without deliberation lead only to harm. Still, he would fight for Ravana. Rama's first dart would be his last. He would kill him and drink his blood, and then Ravana would have Sita.

Seeing that the speech of Kumbhakarna had enraged Ravana, Mahaparswa tried to soothe him. He told him to enjoy Sita. Kumbhakarna and Indrajit alone were sufficient to cope with Rama. Ravana, pleased, then explained why he had not used force with Sita. Once he saw the beautiful Punjikasthala* going to Brahma's palace. Tearing off her clothes, he ravished her, upon which she went and complained to Brahma, who then said to Ravana, "If henceforth thou force a female, thy head shall be rent into a hundred pieces." On this account he had not violated Sita. Rama had not seen Ravana's shafts; he would slay him.

Vibhisana next addressed the king. He warned him that Sita would prove a deadly serpent to him; he urged that she should be sent back. He had no one who could contend with Ravana; all

* One of the nymphs of Indra's heaven

the gods could not protect him. Upon this Prahasta boasted that they feared neither gods, Danavas, nor Gandharbas: why should they be afraid of Rama? Vibhisana replied that Prahasta spoke this because he had never felt the shafts of Rama. Neither Kumbhakarna nor Indrajit nor any of Ravana's captaine, could withstand Rama. They should seek to rescue the king, instead of giving advice leading to his destruction; again he urged that Sita should be returned.

Indrajit then charged his uncle Vibhisana with cowardice. A single Rakshasa was able to slay these two princes, mere human beings. He had himself brought Indra down to this earth as a captive; he had overcome Airavata, and torn out his tusks: was he not able to destroy these two mortals?

Upon this Vibhisana said that Indrajit was yet a child; though Ravana's son, he was in truth his enemy. He was brave but weak in understanding, proud and hot-headed; he would be slain along with Ravana. Again Vibhisana counselled that Sita should be restored with gifts.

Ravana, full of fury, and impelled by fate, then said to Vibhisana, "It is better to live with open enemies than false friends. The envious delight in the calamity of even their kinsmen. Elephants in the forest are not afraid of fire or weapons; it is their own kind whom they dread. If any one else had thus spoken, he should have died ere thus." This harshly addressed, Vibhisana, in anger, rose up with four Rakshasas with maces, and told the king that his words were for his own good, although compelled by fate he gave them no heed. Flatterers are many, but faithful friends are few. He did not wish to see him slain by Rama; he asked him to forgive what he had said, he was now going away.

Vibhisana and Rama.—As soon as Vibhisana had thus spoken to Ravana, he fled with four attendants to Rama. When Sugriva saw them in the air, he warned Hanuman and the monkeys that they had come to slay Rama, upon which they seized rocks and trees ready to hurl them. Vibhisana then, with a loud voice, said that he was the younger brother of Ravana who had stolen Sita. Having been reviled by him for advising that Sita should be restored, he had come to seek Rama's refuge. Sugriva told Rama that he suspected Vibhisana to be a secret foe; he was a Rakshasa, and how could he be trusted? Rama then asked the counsellors to give their opinion. Angada, Jambavan, and Mainda were suspicious of Vibhisana, and advised caution. Hanuman, on the other hand, did not regard Vibhisana as a crafty spy, but as one disgusted with the evil deeds of Ravana; having heard of

*Vibhisana's flight is sudden. In the Bengal version he is kicked from his seat by Ravana, and then after telling his mother what has happened, he flies to Mount Kailasa, where he has an interview with Siva, and by his advice seeks Rama.—*Griffith.*

Bali's destruction and the enthronement of Sugriva, by Rama, he had come to get his aid in gaining the kingdom of Lanka. He advised that he should be received as an ally.

Rama agreed with Hanuman. Even if he had come with evil designs, it was not wrong to give him shelter. Sugriva was still doubtful. Vibhisana had forsaken his brother in his calamity; he might prove faithless to them. Sugriva thought that he had been sent by Ravana, and advised that he should be slain. Rama, in reply, said that he did not fear Vibhisana, even if he had come as an enemy. It was a duty to give shelter to all who sought it, whether friends or foes. A pigeon gave her own flesh to entertain the slayer of her mate. The great ascetic Pandu said that a wicked enemy, seeking shelter, should be saved at the risk of one's own life. If a person is slain before him whose shelter he has taken, the protector loses all his merit. Rama gave shelter to all who sought it, and even Ravana himself would be safe. Upon this Sugriva consented to receive Vibhisana as an ally.

Vibhisana, then descending from the air with his companions, bowed before Rama, and touched his feet. After he told who he was, Rama asked him about Ravana and his means of defence. Having heard him, he swore by his three brothers to destroy Ravana. Embracing Vibhisana, Rama told Lakshman to bring water from the ocean that he might be anointed king of the Rakshasas, which was done in the presence of all the monkey host. When Rama asked Vibhisana how they could cross the ocean, he replied that the ocean would surely help, since it was dug by the sons of Sagara, belonging to the Ikswaku line. Lakshman and Sugriva advised that a bridge should be built over the ocean to enable the army to cross.

Suka.—Ravana had sent Sardula as a spy to report upon the invading army. He told the king their vast numbers, and recommended him to try some wise means to gain his object. A Rakshasa, named Suka, was ordered to try to induce Sugriva to return to Kishkindhya. Assuming the form of a bird, he flew across the ocean, and gave the message to Sugriva. On hearing it, the monkeys flew up to chop off his wings or kill him. Suka, in distress, then appealed to Rama to save him, on the ground that an envoy ought not to be slain, and at his request he was spared. Suka asked Sugriva what answer he should give to Ravana, to which he replied that Ravana would be destroyed by the resistless might of Rama. Angada then said that Suka was a spy, and should not be allowed to return. When bound he again appealed to Rama, who said, "let him go!"

Rama and the Ocean.—For three days, Rama practised austerities on the shore to propitiate the ocean, and induce him to appear; but he would not show himself. He then said to Lakshman that mildness is lost upon the insolent; he would see

the monsters of the deep destroyed, and the ocean dried up through his shafts. Lakshman was told to bring his bow and arrows. With flashing eyes, Rama then discharged his shafts, upon which the serpents, makaras, crocodiles, and other fierce aquatic animals, were seized with terror, and the ocean rose in surges. Lakshman, springing up, took away Rama's bow, and said some other means should be tried.

As the Ocean did not yet appear, Rama fixed an arrow with a Brahma mantra, at which the earth trembled, the heavens grew black, thunderbolts dropped from the sky, and the ocean, convulsed, overspread its shores for a hundred yojanas. Then the Lord of the ocean, gorgeously decked and attended by flaming serpents, showed himself. His waters must ever remain unfordable; but he would show Rama how he could get a passage. He pointed out a place, inhabited by wicked wretches, where he was to discharge his arrow. When it alighted, the earth roared and waters from the regions below gushed out of the wound; but as a boon Rama promised that the place should be fruitful and free from disease. The ocean recommended that Nala, son of Visvakarma, should build a bridge over him, which he would hold up, and then he disappeared.

The Building of the Bridge.—Nala said that he shared his father's skill, and wished to commence the bridge that very day. At Rama's command, the monkeys, by lakhs, entered the forests, and tore up all kinds of trees, and threw them into the sea. Others brought rocks and crags by means of machines, which when toppled into the sea, made it rise in waves. The monkeys, full of life, completed 14 yojanas the first day, 20 on the second day, 21 on the third, 22 on the fourth, and 23 on the fifth, completing a bridge 100 yojanas in length, and reaching Lanka. Over the bridge, well paved and finished, Rama went, carried by Hanuman, and Lakshman by Angada, followed by thousands of millions of monkeys.

Omens and the Spy's Return.—Rama told Lakshman to marshal the army. The omens foreboded the destruction of monkeys, bears, and Rakshasas. The earth trembled, the clouds showered drops of blood; birds and beasts were distressed. The ground would be covered with scattered weapons, and turned into mire by blood.

When the monkeys reached Lanka they heard the sounds of trumpet and drum, upon which they drowned the noise with their cries; but the sight only reminded Rama that in it Sita was confined. By Rama's direction, Lakshman stationed the army so that it might be protected on all sides. After which, at the command of Rama, Suka was set free, and went to Ravana. On seeing him, the king laughed, and asked if his wings had been cut off, and if he had fallen into the hands of the monkeys. Suka then

related what had happened, and ended by saying, "Either restore Sita without delay or give battle." Ravana, his eyes red with wrath, swore that even if the gods, Gandharvas, and Danavas, assailed him, he would not give up Sita. Rama did not know his might; he would be consumed by his flaming shafts.

Ravana's Spies and Survey of the Army.—Ravana sent Suka and Saran, two of his counsellors, to view carefully the different divisions of the monkey army, to ascertain how the wonderful bridge had been made, and especially to mark well Rama and Lakshman. They came in disguise, and were watching the host when they were seen by the watchful eye of Vibhisana, who ordered them to be seized and brought before Rama. After they had explained their object, Rama ordered Vibhisana to show them everything, and then allow them to return to Ravana. The king was told that on the morrow he should see his bravest warriors fall. When Suka and Saran met the king, they described how they had been treated by Rama, they spoke of the strength of the army, and advised him to restore Sita.

The reply of Ravana was a stern refusal to yield Sita. Then mounting the roof of his palace, he asked Suka and Saran to describe in detail Nila, Angada, Nala, Jambavan, Hanuman, Rama, Lakshman, and Sugriva. The monkeys were described as millions of millions of millions in number.

Sardula.—Ravana heard with anger the words of Suka and Saran. They were reproached as foes, as fools, and only suffered to live on account of former faithful service. Mahodara was then told to summon more faithful spies, upon which he brought Sardula, who was commissioned to bring full tidings of Rama. When Sardula and his companions reached the place where Rama, Lakshman, Sugriva, and Vibhisana, were standing, they were discovered by the last and ordered to be seized. Sardula having been brought before Rama, he was ordered to be set free with the other spies.

When Sardula came before Ravana, he could scarcely speak. He told how he had been nearly beaten to death, and saved through Rama. Ravana had either to give up Sita or to prepare for battle, upon which he again said that he would never give her up. Ravana then asked for an account of the leaders of the monkey along, which was given.

The Magic Head.—Ravana was troubled, and called his counsellors for advice. He then went to his chamber in the palace and summoned Vidyujjhva, who had the powers of illusion, and asked him to prepare a head exactly like Rama's, as well as a mighty bow and shafts, which he would show to Sita. Ravana then went to Sita, whom he found dejected, mourning her absent lord. He told Sita that her husband had been slain, and asked her to become his chief queen. While Rama's army was weary and slept, it was attacked by Ravana's forces, Prahasta cut off Rama's head

when he was asleep; Vibhisana was taken captive; Hanuman was killed; Sugriva had his neck broken; Lakshman and the rest of the monkeys fled. Vidyunjjhva was then told to bring his head, still wet with gore, the bow and arrows, and hold them up before Sita's face.

Sita's lament.—Sita was overwhelmed with grief at what she thought to be the head of Rama and his bow. When she gazed upon them, she fell to the ground like one dead. Slowly regaining consciousness, she mourned her sad fate as a widow. The head that lay on her bosom was now to recline on the cold earth. Was it thus that she saw the bow around which she loved to tie garlands? Why did he not look at her? Why not answer her? Why had he gone to another world leaving her behind? For her sake he had crossed the sea and been slain. This sorrow had befallen her on account of some sin in a former birth. She asked Ravana to slay her quickly to bring her head to Rama's, and her body to his.

While Sita was thus bewailing Rama, a warder informed Ravana that Prahasta had come with the courtiers on some important business, and desired to see him. As soon as he left, the head and bow vanished. On going out, Ravana ordered his forces to be summoned.

Sarama.—A gentler Rakshasi, named Sarama, pitying Sita, told her that she had heard all that passed between her and Ravana; her lord had not been slain. The head had merely been formed by a magician. Rama had thrown a bridge across the sea, and was about to attack the city. Ravana had been obliged to call together all his counsellors for advice. When she ceased speaking, the sound of drum and conch and battle cry struck the ear. Again she said, "Hear the call of the Rakshasa troops to arms, the snorting steeds, the rattling cars! Soon would Rama slay his foe, and, with joy, she would rest her head on his breast."

The words of Sarama to Sita were like rain to the parched ground. Sarama offered to go to Rama to give him news; but Sita rather wished her to find out what Ravana was doing. Sarama then went and heard Ravana's conversation with his counsellors. His mother and counsellors had advised him to give back Sita, but he would rather die. Soon, however, would he be slain in battle, and Sita taken to Ayodhya. When she had thus spoken, the earth shook with the sound of war.

Malyavan.—Ravana, addressing his counsellors, asked them why they looked at each other with fear. Then Malyavan, the father of Ravana's mother, a wise and faithful counsellor, warned the king that it was necessary to know when to make peace and when to engage in war. He was advised to make peace with Rama. Ravana's course had been marked with injustice and evil deeds. A boon saved his life from destruction by gods, Danavas, and Yakshas, but he was attacked by men, monkeys, and

bears. Dire portents denoted the destruction of the Rakshasas. Jackals howled, cows brought forth asses; the clouds showered blood. Rama was Vishnu; peace ought therefore to be concluded with him.

Ravana, impelled by Fate, became furious at the words of Malyavan, and scorned his advice, upon which he quietly went to his own abode. Ravana then appointed different chiefs to guard the gates, while he himself would defend the northern gate, the chief object of attack.

Rama's Preparations.—Rama, Lakshman, Sugriva, and Vibhisana, met in council to consider arrangements for the attack. Vibhisana then said that the four chiefs who accompained him had gone to Lanka in the form of birds, and learned how Ravana's forces were stationed. Prahasta had charge of the eastern gate; Mahaparsva and Mahodara guarded the southern gate; Indrajit, the western gate; while Ravana himself defended the northern gate. There were 10,000 elephants, an ayuta of cars, and two of horses, and a koti of Rakshasas. Rama then appointed Nila to oppose Prahasta; Angada against Mahaparsva and Mahodara; Hanuman against Indrajit; while he and Lakshman would take the northern gate. The monkeys were to retain their shapes.

Suvela.—Rama proposed to Lakshman, Sugriva, and Vibhisana to spend the night on the beautiful mount Suvela, from which a good view could be obtained of Lanka. In the morning they saw with delight the champak, asoka, and other flowering trees, with which the hill was covered, while sweet odours were wafted from the flowers. Before them rose the peak of Trikuta, crowned with Lanka, twenty yojanas in length and ten in breadth. The walls were of gold and silver, the city was adorned with palaces; that of Ravana looking like the peak of Kailasa.

Sugriva attacks Ravana.—Sugriva, from the top of Suvela, saw Ravana, in kingly state, on a tower over the gateway, fanned by chouris under an umbrella. With a bound, he stood before the king, and told him that aided by Rama, he should not escape him, and suddenly springing upon him dashed his crown to the ground. Upon this Ravana said, "Thou that wast *Sugriva*, (good necked) shall be *Hinagriva*, (neckless), and dashed him to the earth. Sugriva rose quickly, and a furious struggle ensued, their bodies being covered with sweat and blood. Every skilful movement and stratagem was employed.* When Ravana attempted to use magic, Sugriva shot into the sky, and returned to Rama.

Rama's Envoy.—When Sugriva returned bleeding from the fight, Rama embracing him said that kings should not thus act rashly. Sugriva replied, that at the sight of Ravana who had stolen Sita, he

---

* Eighteen are mentioned, one of them *gomútra'as*, as the name signifies "resembling cow's urine flowing."

could not forbear. Rama then said to Lakshman that fearful omens portended the destruction of bears, monkeys, and Rakshasas. Descending from the mountain, Rama stationed the chiefs as already mentioned. All the monkeys stood ready for the fight, with their tails curled up, all armed with teeth and nails: they covered the earth like locusts. Rama, remembering that a king should seek to avoid bloodshed, sent Angada to Ravana, and warned him to restore Sita, or he would perish with all his Rakshasas. Angada found Ravana sitting amid his ministers. On the delivery of his message, Ravana said, "Take him and slay him at once." Angada allowed four Rakshasas to seize him; but throwing his arms around them, he mounted to the roof of the palace, and then hurled them to the ground. After breaking down a turret of the palace, with a shout he sprang up into the sky, and returned to Rama.

The Attack.—The monkeys now swarmed around the city. When Ravana ascended the roof of his palace he saw Lanka, with her mountains and forests covered with them; the earth was tawny-coloured from their number. Rama, grieving for Sita, commanded the monkeys to attack the city. With rocks and trees roaring and bounding, they filled up the moat, and began to batter down the walls and gateways, shouting "Victory to Rama! victory to Sugriva!" Kumuda had ten kotis of monkeys at the eastern gate; Satabali had twenty kotis at the southern gate; Sushena at the western gate had kotis upon kotis; while Rama and Sugriva were at the northern gate. Ravana then ordered his Rakshasas to sally out, which they did amid fearful yells, and the blare of trumpets and conches. A struggle, like that between the gods and Asuras, then followed, till the ground was wet with gore.

The single Combats.—Brave chiefs on each side fought with each other. Indrajit, with furious blows, attacked Angada; but tearing his mace from him. Angada crushed to the earth his golden car, his steeds, and charioteer. Prajangha, with his arrows, wounded Sampati; but he killed him with a tree. Jambumali smote Hanuman on the chest and throat; but rushing at the car, he crushed it with its steeds and rider. Sugriva, whirling round a huge tree, struck Praghasa to the earth. With one arrow Lakshman laid Virupaksha low. Four Rakshasa chiefs attacked Rama, and wounded him with their arrows, but four shafts from his bow severed their heads. The ground was covered with weapons, broken cars, dead horses, monkeys, and Rakshasas. Jackals began to swarm, and headless spectres appeared.

Indrajit's Victory.—When night came on, the battle continued fiercer than ever. The combatants could not see each other; but asked, "Rakshasa or Monkey?" The Rakshasas ate the monkeys whom they slew; while the monkeys sprang at the Rakshasas with teeth like serpent's fangs. Rama, with his shafts, made terrible havoc. Six giant Rakshasas singled him out for attack; but six

arrows cleft their heads. Like moths perishing in a flame, his foes fell before him.

Indrajit saw with fury his car, horses, and charioteer destroyed by Angada. Rising in the air, and rendering himself invisible, he bound Rama and Lakshman with the serpent noose.* To find out the position of Indrajit, Rama sent up into the air ten monkey chiefs, but he pierced them with his arrows. Indrajit boasted that not even Indra could see him when he chose to veil himself, and said that Rama would go that hour to Yama's abode. Indrajit's shafts, like hissing serpents, pierced every limb and joint, and vital part of Rama and Lakshman; their strength failed, their eyes grew dim, and reeling they fell to the earth.

Sugriva, Angada, Nila, and Hanuman, surrounding the fallen princes, lamented their fate. On the other hand, Indrajit cried aloud that Rama and Lakshman, who had slain Dushan and Khara, were now dead. Upon this the Rakshasas raised a shout of triumph. When the two brothers lay as dead on the ground, Indrajit went to Lanka, filling with joy the heart of every Rakshasa.

On Sugriva trembling as he saw each prince bedewed with blood, Vibhisana comforted him by saying that the princes were not dead, but bound by a spell which would soon be broken. Meanwhile Sugriva should bravely continue the fight, Vibhisana supporting him.

Indrajit, proud of his victory, sought his father and told him all. Springing up from his seat, he embraced his son.

Sita's Lament.—Ravana, rejoicing at Rama's fall, ordered those who watched over Sita to tell her the death of Rama and Lakshman. They were also to take her in his car to view them lying side by side, upon which her heart would turn to him. Placing Sita in the car, she was taken to where they lay stretched on the ground. A wild lament then burst from her, her eyes overflowing with tears. "False," she said, "were the astrologers who said I should have sons and never be a widow; false were the priests who promised that I should reign as Rama's queen. They say that I possess the twelve marks† that bring success; but what do they avail when thou, my lord, art slain? Matchless in might, the brothers slew the Rakshasas in Janarthana; now they have been overcome by illusion. Fate is inevitable; I mourn for Kausalya more than for myself; the widowed queen is counting the hours for our return."

Trijata then comforted Sita by telling her that the brothers were not dead. She knew this from the cheerful looks of the monkeys, and the appearances of the princes. "May this be so!"

* A mysterious weapon, consisting of serpents transformed to arrows, which deprived the wounded object of all sense and power of motion.—*Griffith.*

† On each foot and at the root of each finger.

said Sita, and the car brought her back to the grove, where again she yielded to despair.

Rama's Lament.—While the monkey chiefs kept watch round the two princes, Rama awoke from the trance that held him and saw his brother lying covered with blood. Upon this he lamented sore. Of what value would life or the recovery of Sita now be to him? He might find another queen like Sita, but never such a brother. If he were dead, he must follow him. How could he meet his mother and Sumitra? Vibhisana would curse him as a braggart for promising that he should reign over Lanka. Advising Sugriva to return home with his monkeys who had fought so bravely, he bade them farewell.

The eyes of the monkeys were filled with tears; but when Vibhisana approached, with uplifted mace, they fled in terror, supposing him to be Ravana.

The broken Spell.—When Vibhisana came near, Sugriva knew why the monkeys had fled, and ordered Jambavan to stop them. Vibhisana, on seeing the fallen brothers, lamented over them as slain in a cowardly manner, and as having died in his cause. He could no longer hope to reign over Lanka. Sugriva encouraged him with the hope that Lanka would yet be his, for the princes would be restored by Garuda, and destroy Ravana. Sushena was then told by Sugriva to bear the princes to Kishkindha, while he remained to recover Sita. To this Sushena replied, that when the gods and Asuras fought, Vrihaspati, with herbs and charms, cured the wounds of those that fell. Let Hanuman and other swift monkeys flee to the mountain on the shore of the Milk Sea and bring the herbs.

Suddenly there was a rushing wind, and lightning flash, shaking the mountains and uprooting the trees, and Garuda appeared like flaming fire. Immediately the serpents, transformed into shafts, fled in terror. Touching the faces of the princes with his wing, their wounds were healed, and they recovered their strength and powers of minds. After advising Rama to be cautious, and embracing him, Garuda departed. The monkeys, in their joy at the sight of the princes being well again, "flourished their tails," and set up shouts which frightened the Rakshasas.

The Death of Rakshasa Captains.—When Ravana heard the shouts of the monkeys, his mind was disturbed, thinking that something must have happened to give them confidence. He then sent swift messengers to find out what it meant. They returned with pale faces, stating that they saw the brothers released from their bonds. Ravana's rage for a while gave place to fear. The spell which bound the princes had never failed before. He then ordered in succession his bravest captains to sally out and attack the besiegers. They were Dhumraksha, Vajradenshtra, Aham-

pana, and Prahasta. They fought bravely; but were all destroyed by rocks or trees hurled at them.*

Ravana's Sally.—On the death of Prahasta, Ravana resolved to take the field himself. Ascending a dazzling car, he set out amid the shouts of the Rakshasas, the blare of trumpets, and the peal of drums. Rama asked Vibhisana to name the captains who accompanied the king. Among them were Mahodara, Trisiras, and Indrajit. Having ordered his warriors to guard the city from surprise, Ravana advanced alone to the attack. Sugriva ran to meet him, hurling against him a mountain with all its trees; but he cleft it with his shafts and then pierced Sugriva with an arrow which stretched him on the ground. Nala, Sushena, and other monkey chiefs then assailed Ravana with rocks; but they were met by his shafts, while he pierced the senders with his arrows. Lakshman then begged from Rama to be allowed to encounter Ravana. Permission was given, but he was warned to use his eyes as well as his bow.

Hanuman, seeing how the monkeys fell before the shafts of Ravana, ran to meet him, reminding him of what he had done in the fight with Aksha. Ravana struck Hanuman a tremendous blow, which made him stagger and fall. Mustering strength, he dealt Ravana such a blow that he trembled; but recovering himself, he felled Hanuman to the ground by a blow of his fist. Ravana, in his chariot, next attacked Nila with a shower of arrows. Nila hurled at him a mountain peak; but Ravana shattered it with seven arrows. Nila next rained on Ravana trees uptorn; but they were also met by shafts which continued to pierce Nila. Nila, suddenly reducing his size, leapt upon Ravana's standard, and from that to his bow and crown. Ravana then pierced Nila with an arrow, and he fell bleeding to the ground.

Upon Lakshman challenging Ravana, he told him that he would that day go to Yama's abode. Ravana first sent seven keen shafts against Lakshman, but he cleft every one as it came. Ravana next tried his Brahma weapon which rendered Lakshman senseless for a time; but with one tremendous blow he broke Ravana's bow in splinters, and pierced him with three arrows. Ravana then threw his arms round Lakshman, and tried to lift him, but in vain. Hanuman, after giving Ravana such a blow that he fell senseless to the earth, carried away Lakshman sorely wounded. As they went, the dart came out of Lakshman's body, and resumed its place in Ravana's car. Ravana, regaining his strength, was ready to renew the fight. Hanuman then brought Rama on his back to meet Ravana, whom he challenged to battle. In the struggle which followed, Ravana's steeds were killed, his car shattered, his crown cleft, while he himself reeled and fell sorely wounded. Rama spared him as weary from the fight, but challenged

* Their battles are described in separate chapters, but as they consist merely of repetitions, they are not given in detail.

him to fight on the morrow. Wounded and with shattered crown, Ravana returned to Lanka.

Kumbhakarna roused.—Ravana, deeply troubled, now remembered how it had been foretold that he would meet his death by Rama as predicted by Anaranya. Vedavati, a descendant of his, insulted by Ravana, entered the fire and was born again as Sita, who would be the cause of his destruction. Ravana then ordered Kumbhakarna to be roused. Rakshasas, bearing both garlands and reeking loads of flesh, came to the cave, a yojana in length, in which Kumbhakarna slept, but they could scarcely enter from the blast caused by his breathing. Finding him asleep on a golden bed, they piled around him the heaps of flesh, and then shouted like thunder to awake him; but all was in vain. Trumpets, cymbals, and drums, mingled with war cries, were equally useless. They beat him with clubs and mace; they drenched him with water; they tore his ears with tooth and nail; but nothing awakened him till he was trampled upon by elephants. Yawning, hungry, and thirsty, he first gorged himself with flesh and wine, after which the Rakshasas, with bended heads, ventured near him. Kumbhakarna then asked them how they had dared to break his repose. When told what had happened, he boasted that he would tread the monkeys beneath his feet, and drink the blood of the princes.

Rama seeing the gigantic Kumbhakarna passing through the streets of Lanka, asked Vibhisana who he was, who then gave him his history. As soon as he was born, he ate a thousand men, upon which protection was sought from Indra; but he, attacked by Kumbhakarna, had himself to flee to Brahma, who cursed Kumbhakarna to sleep for six months and then awake only for one day. He had been roused by Ravana to aid him in the defence of the city. Rama then told Nila to place the troops, armed with rocks, near the gates.

Ravana and Kumbhakarna.—Ravana, who sat despairing in his palace, brightened when he saw his brother, who, after saluting him, asked what had happened causing him to be disturbed. Ravana's eyes flashed fire as he told him that this was no time for slumber. Rama, with a host of monkeys, had invaded Lanka, and the bravest of the Rakshasas had been slain. On this account he had been roused, and there was no one on earth or heaven equal to him in weight.

Kumbhakarna, then reminded Ravana that he had been warned to restore Sita or he would reap the fruits of sin, and now advised him to accept the wise counsel of Vibhisana. Ravana, enraged, said that he was entitled to Kumbhakarna's respect. It was useless to mention the past; it was his help that was now needed.

Kumbhakarna seeing his brother very sad, sought to comfort him by promising that he should see Rama and the monkeys slain,

Even if Indra, Yama, Vayu, and Varuna, fought against him, he was ready to meet them. Ravana had no longer cause of anxiety; he would eat up the monkeys. Rama having been sent to the mansions of Yama, he could enjoy Sita.

After Kumbhakarna had thus spoken, Mahodara said that single-handed Kumbhakarna was unable to meet Rama. He proposed that himself with three others should attack Rama. If they succeeded, Sita would be gained; if they failed, they would show the arrows marked with Rama's name, and give out that Rama and Lakshman had both been slain. Then Ravana should spread this report, and Sita would be his own.

Kumbhakarna spurned the counsel of Mahodara, and declared that he alone would slay Ravana's foes. The king approved, and told him to go forth to the field like Yama, upon which he grasped his huge iron spear, marked with great spots of gore. Ravana also took a jewelled chain from his neck and put it around Kumbhakarna.

Kumbhakarna's Death.—Kumbhakarna, a hundred bows in breadth and six hundred in height, with eyes like the wheels of a car, went out followed by countless Rakshasas. Dread portents were then seen, and at the sight of Kumbhakarna the monkeys fled, like clouds driven by the wind. Angada stayed them, and they hurled upon Kumbhakarna mountain peaks and trees, but he heeded them not, and he slaughtered them in such multitudes that they fled in all directions, some recrossing the bridge which they had crossed in coming to Lanka. Again, stayed by Angada, the monkeys stood ready to obey his commands.

The monkeys fell before Kumbhakharna like snakes devoured by Garuda. Dwivida and Hanuman hurled rocks and trees at him; but, stopped by his spear, they fell harmless to the ground. Again Hanuman upheaved at Kumbhakarna a mountain covered with forest; he reeled for a moment, but soon recovered and smote Hanuman such a blow that the blood ran in torrents, and he roared with pain. Five monkey chiefs attacked Kumbhakarna with rocks and trees, hands and feet. Nila he slew with a blow of his fist; others he threw senseless to the ground: When the monkeys swarmed around him, he drew them in by his mighty arms and swallowed them, some escaping through his nostrils and ears. At last the monkeys, in terror, fled to Rama.

To stay the flight, Angada hurled a mountain peak at Kumbhakarna, and smote him on the cheek. The giant threw his spear at Angada, but he leapt aside and struck him on the chest. On recovering, Kumbhakarna caught Angada by the wrist and whirling him round dashed him senseless to the ground. Kumbhakarna next rushed at Sugriva, who hurled a mountain at his chest, but he withstood the shook. When he threw his spear at Sugriva, Hanuman caught it as it flew, and knapped it in two on his knee.

Although now somewhat alarmed, Kumbhakarna threw a mountain peak at Sugriva which felled him senseless, and Kumbhakarna carried him off in triumph to Lanka. By degrees Sugriva recovered strength, and so bit and tore the giant's side, that, mad with pain, he hurled him to the ground. Sugriva then rose quickly to the sky, and once more stood by the side of Rama.

Kumbhakarna again sallied out, slaying in his fury both monkeys and Rakshasas. He was next attacked by Lakshman, who showered upon him such a flight of arrows that he had to confess his valour. He wished, however, to fight with Rama and went to him straightway. Rama discharged at him such a torment of shafts that fire and smoke burst from his huge mouth, and his weapons dropped from his hands. Still undismayed, Kumbhakarna fought with his fists, and slew thousands of monkeys, bears, and Rakshasas. Kumbhakarna next flung a rock at Rama, but he shattered it with his arrows. On Rama challenging him to fight, he replied that he was a different foe from Khara, and would feed upon his flesh. Rama first tried the arrows which pierced Bali, but they fell harmless. Next he sent a dart bearing the Wind-god's name, which tore off the giant's right arm and the mace it bore, but seizing a tree he rushed at Rama. With a dart from Indra, Rama lopped off the giant's left arm; with two arrows he cut the giant's legs away; with a dart still more deadly, he severed his head, which, in its fall, crushed gateways and walls. Kumbhakarna then plunged into the sea, causing the destruction of huge fishes and serpents. On the death of Kumbhakarna, the earth shook for joy, and the celestials shouted.

Ravana's Lament and other Sons slain.—When Ravana was told of Kumbhakarna's death, half of his body in the sea, the other blocking up the gate of Lanka, he fainted and fell to the ground. When he recovered his senses, he sorely lamented his death. He now neither cared for empire nor Sita. His only comfort left was to slay Rama, who had slain his brother. He was now reaping the bitter fruits of rejecting Vibhisana's wise advice.

Trisiras (Three Headed) a son of Ravana, sought to cheer his father, and offered himself to sweep away his foes. Other sons Devantak (slayer of gods), Narantak (slayer of men) and Atikaya (Huge of Frame) all offered to fight. Ravana joyfully embraced them, and sent them forth with his blessing. They fought bravely; but Narantak was slain by Angada; Devantak and Trisiras fell at the hands of Hanuman; and Lakshman, by a Brahma spell, destroyed Atikaya.

Indrajit's Victory.—Ravana sorely lamented the loss of his bravest captains: now he had none to match Rama. He then ordered steps to be taken for the defence of the city, and especially to guard the Asoka grove where Sita was confined. Indrajit

sought to console the king, encouraging him to hope that to-day he would see the sons of Raghu slain.

Indrajit, before going forth to battle, worshipped the god of fire, and had *mantras* repeated on his Brahman dart. A fierce struggle ensued. The monkeys hurled rocks and trees, while the arrows of Indrajit flew like rain. The monkeys were slain in myriads; Sugriva, Hanuman, and other monkey chiefs were severely wounded. Rama and Lakshman vainly strove to overcome the Brahma noose. Rama told his brother that both would sink to the ground deprived of sense, and then it would be reported to Ravana that they were dead.

The Medicinal Herbs.—As the darkness concealed the carnage of the battle, Hanuman and Vibhisana, each with a lighted brand, moved about among the dying and the dead. The ground was covered with headless bodies; heads, arms, and legs being scattered about; the earth was soaked with blood; while all around sighs and groans were heard. Then lay Sugriva, still and cold; Angada once so brave, Nila, and other chiefs. Vibhisana sought out Jambavan and asked him if he were yet alive. Jambavan, who could scarcely speak, eagerly inquired if Hanuman lived. He asked about him rather than about Rama or Sugriva, because only through him could the wounded be healed and the dead restored to life. When Hanuman came Jambavan told him to go to Himavan. There, between Kailasa and Rishabha, he would see a mountain with medicinal herbs. On the summit there were four plants, drawing out arrows, healing wounds, conferring strength, and restoring life. Hanuman was to go to the mountain and bring the herbs.

Hanuman, before starting, ascended the Trikuta mountain, which, under the weight of his tread, trembled, overturning like an earthquake, the houses in Lanka. His roaring also frightened the Rakshasas. Hanuman prepared for the flight by "upraising his tail, bending his back, contracting his ears, and opening his mouth," and then bounded through the air, following the orbit of the sun till he reached Himavan. When he attempted to gather the medicines, they rendered themselves invisible, whereupon he carried the mountain bodily through the air, and dropped it amid the monkeys. The scent of the herbs freed the wounded from their darts, healed and revived the dead, who rose vigorous from the battle field.

The Night Attack.—As the strength of the Rakshasas had been so much reduced, Sugriva proposed that a night attack should be made on the city. With torches in their hands, they tried to storm the gates. The Rakshasa guards, alarmed, left their posts, and the monkeys entered, setting fire to the city. Houses and palaces were consumed, with all their beautiful furniture and precious jewels. Parents might be seen trying to rescue their

children from the flames; elephants and horses fled wildly through the streets. The city was one blaze of fire; reflected on the ocean, its waters seemed to be red; the cries of the women could be heard at the distance of a hundred yojanas.

The Rakshasas, headed by Kumbha and Nekumbha, sons of Kumbhakarna, then sallied out to attack the monkeys, and a terrible struggle ensued, in which Angada and Dwivida fell. Sugriva, enraged, crushed the bow of Kumba, and seizing him, hurled him into the sea. Springing up again, he struck Sugriva such a blow on the chest that fire blazed up at the spot; but Sugriva felled him lifeless to the earth. Nikumbha, seeing his brother slain, attacked Hanuman, but his axe split in fragments on his breast. Hanuman then struck Nikumbha on the chest; but recovering himself, he seized Hanuman. Releasing himself from his grasp, Hanuman threw him down, leaped upon him, and tore off his head; upon which the monkeys raised a great shout.

Ravana, on hearing of the death of Kumbha and Nikumbha, was full of fury, and sent out Makaraksha, son of Khara, to destroy Rama and Lakshman. Upon Makaraksha challenging Rama, he was told how Rama had killed his father, and that he should that day be slain. Rama, after shattering the car, killing the horses, and the charioteer of Makaraksha, pierced him with an arrow, and he expired.

Indrajit's attack.—Ravana, grinding his teeth at the death of Makaraksha, told his son Indrajit to go out and slay the princes. Before doing so, he made offerings to fire, to the celestials, Danavas, and Rakshasas. By demoniac incantations, he also obtained the power of rendering himself invisible. He went out in his splendid car, saying that he would please his father by destroying Rama and Lakshman, as well as clearing the earth of monkeys.

Arriving at the battle-field, Indrajit showered his arrows, wounding Rama and Lakshman. Indrajit was enveloped in a cloud, while neither the twanging nor the sound of his chariot wheels could be heard. The sons of Raghava could only discharge their shafts in the direction from which the arrows came. Lakshman, full of anger at seeing the destruction caused by Indrajit, proposed to Rama to discharge the Brahma weapon and slay all the Rakshasas, to which he replied that all should not suffer for one individual; the death of Indrajit should be sought.

Image of Sita.—Indrajit, returning for a short time to Lanka, came out again with a magical figure of Sita, meanly dressed, emaciated through fasting, and looking very dirty. At the sight, Hanuman was filled with grief, and wondering what was the object of Indrajit, drew his sword and caught the imaginary Sita by the hair, while she called out, "O Rama! O Rama!" When Hanuman accused Indrajit of wicked and dishonourable conduct, he

replied that he would first slay Sita and then destroy Hanuman with all his associates. When he had killed Sita, he said to Hanuman, that thus all his labours would be rendered fruitless. Led on by Hanuman, the monkeys attacked Indrajit; but afterwards he thought that Rama and Sugriva should be informed of what had happened. Meanwhile, Indrajit resumed his sacrifices.

Hearing the war-cries of the Rakshasas and monkeys, Rama sent Jambavan to inquire what it meant. When he heard that Sita had been killed in the sight of Hanuman, he fell senseless to the earth. The monkeys then sprinkled him with scented water. Lakshman, after embracing him, said that virtue was of no avail since the righteous Rama suffered so terribly, while Ravana prospered; wealth and prowess should be sought. He encouraged him to rise up, promising with his shafts to raze Lanka to the ground and destroy the Rakshasas.

When Vibhisana came near, he saw the monkeys in tears, and Rama, lying stupified through grief, reclining on Lakshman. On being informed of the cause, Vibhisana said that it was all illusion. Ravana would not put Sita to death. Indrajit was now engaged in sacrifices to make himself invincible in battle, and should at once be attacked. Rama should send Lakshman to destroy him.

Death of Indrajit.—Rama then told Lakshman that, aided by Vibhisana, he should slay Indrajit. Lakshman, full of joy, said this his shafts would that day put an end to that terrible foe. After saluting Rama, he left with Vibhisana for Nikumbhila, the sacrificial ground.

Vibhisana advised Lakshman to attack Indrajit at once before his sacrificial rites were completed. A fierce struggle then ensued between the Rakshasas and monkeys. Indrajit, hearing that his own army was hard pressed, came out before the rites were ended, and mounted his car. Then Hanuman, mountain-like in size, hurled trees upon the Rakshasas, while they attacked him with swords, darts, maces, axes, and other weapons. Indrajit, seeing the havoc caused by Hanuman, told his charioteer to go to him; upon which he begun to shower weapons on his head. Hanuman, undismayed, challenged him to fight. Vibhisana then pointed out to Lakshman that Indrajit was eager to slay Hanuman, and asked him to attack him.

On coming to the sacrificial ground, Vibhisana pointed out Indrajit to Lakshman, who challenged him to fight. Indrajit then asked Vibhisana why he, a Rakshasa, the brother of Ravana, had joined his enemies? If others have every excellency and our own be destitute of every virtue, we should cleave to our kindred. To this Vibhisana replied that although born a Rakshasa his character was different. Sages have declared that robbers, ravishers of wives, and those who slaughter hermits, should be forsaken like a

house on fire. It was on account of those vices that he had left his brother. That very day Indrajit would go to the abode of Yama.

Indrajit attacked Lakshman in a car drawn by black steeds, while Lakshman was mounted on the back of Hanuman. Indrajit said to his opponents that he would destroy them as fire consumes a heap of cotton. Had they forgotten that he had laid them upon the earth insensible? Lakshman replied that he should act and not simply boast. In the combat that ensued, Indrajit pierced Lakshman with many arrows, so that he was bathed in blood. Lakshman then discharged five flaming arrows at the breast of Indrajit. A long and fierce struggle then ensued. The sky was so obscured by darts that the forms of objects could not be seen. Lakshman came down from Hanuman's back, who then took part in the battle. When the horses and charioteer of Indrajit were slain, he went into Lanka for another car. Again the fight was renewed, each employing the most formidable weapons. At last, with a weapon from Indra, Lakshman severed the head of Indrajit, upon which the Rakshasas fled, and blossoms were showered from the sky. Lakshman was sorely wounded in the fight, but he was speedily cured by the physician Sushena.

Ravana's Lament.—When Ravana heard of the death of Indrajit, he fell into a swoon. On recovering consciousness, he sadly bewailed his loss. The conqueror of Indra, he had fallen before Lakshman. Indrajit should have performed Ravana's funeral rites; but things were reversed. Ravana was so furious that a flaming fire burst from his mouth, and none dare approach him. After giving orders to prepare for battle, he resolved to kill Sita. When Sita saw him coming sword in hand, she suspected that he intended to kill her: now she regretted that she had not accepted Hanuman's offer to carry her away on his back. Ravana's counsellors urged that he who had led the Brahmacharya life and had studied the Vedas, should not be guilty of the sin of slaying a woman. He ought to kill Rama, and then Sita would be his. To this Ravana agreed.

Ravana takes the field.—Ravana first sent out his army to attack the besiegers, and a fierce struggle ensued; but Rama alone with his Gandharba weapon destroyed 10,000 cars, 18,000 elephants, 14,000 horses and riders, and 2,000,000 Rakshasa foot-soldiers. Such destruction caused the cry to be heard in every Rakshasa house, "My son! my brother! my husband! has been slain in battle!" Thus the Rakshasis bewailed loudly: thereupon Ravana said that he would himself that day slay Rama, and Lakshman, and all the monkeys. His car was ordered to be ready, and all his remaining host was to follow him. His chariots are said to have been 150 millions in number, his elephants 300 millions; with 1200 millions of horses and asses and

foot-soldiers unnumbered.* As Ravana went out, there were evil omens. The sky was overcast, the earth shook, vultures flapped their wings.

Ravana, with his arrows, made a fearful slaughter of the monkeys. Some were pierced through the heart; some lay headless; some were struggling on the ground with mangled limbs. Virupaksha, a Rakshasa chief, mounting an elephant, attacked Sugriva, but he felled the elephant with a tree and afterwards killed Virupaksha by a blow on the forehead. Incited by Ravana, Mahodara next assailed the monkeys, but his head was severed by Sugriva. Mahaparshva then rushed forward; but his breast was shattered by a blow from Angada's fist.

Lakshman wounded and cured.—Ravana, on seeing his captains slain, advanced in his chariot to attack Rama. Wherever he came, the monkeys fell or fled. Lakshman discharged shaft after shaft at Ravana, but he checked each arrow with his own. The missiles flew hissing like clouds darkening the sky. Some were beaked like vultures and kites; others were headed like lions, tigers, wolves and snakes. Rama, through divine power, repelled them all. Vibhisana, with a huge mace, slew the steeds of Ravana's car upon which he hurled at him a ponderous spear, but Rama checked it with his arrows. Ravana seized a still larger spear, which would have caused the death of Vibhisana, if Lakshman had not by his arrows turned it aside. Ravana then said that Lakshman had saved Vibhisana, but he would perish himself. The spear smote Lakshman and he fell. For a moment Rama shed tears, but thoughts of vengeance soon filled his breast; arrows streamed from his bow, and Ravana fled.

Rama grieved sorely over Lakshman seemingly dead. Addressing Sushena, he said that he had now no heart for battle; he wished to lie by the side of Lakshman, whom he asked to rise up and look upon him with his loving eyes. Sushena told him not to give way to such unmanly thoughts; Lakshman was not dead. Hanuman was told to bring some medicinal herbs from a peak of the Himalayas, but he brought the mountain itself, and Sushena gathered the herbs he wanted, by which Lakshman was at once restored.

Indra's Car.—Rama, again attacking Ravana, poured upon him a shower of arrows, while Ravana's shafts flew like thunderbolts in return. Rama fought on foot, but Ravana was in a car. At the unequal fight, Indra told Matali, his own charioteer, to go with his chariot to Rama, addressing him with cheering words. Rama, pleased, mounted the car, and renewed the fight. Each arrow shot by Ravana became a serpent which, with fiery jaws, wound round Rama, but with the Garuda weapon he made them

* Griffith's Translation, p. 486.

flee dismayed. Ravana continued to shower his arrows, laying low the banner of Indra's car, and killing the steeds themselves, at which the gods trembled, and the sun was veiled by dark clouds. Rama, seizing Indra's spear, crushed the lance of Ravana, killed his horses, and wounded with his shafts the breast of Ravana.

Ravana and his Charioteer.—Ravana and Rama discharged so many arrows at each other that they could not be seen. Rama then reproached Ravana for his vile conduct, and told him that on that very day vultures would prey upon his body. Meanwhile all the weapons of Rama presented themselves ready to his hand, and he fought more vigorously than ever. Ravana was so faint that he could not draw a bow, which made Rama cease to attack him. Seeing the helpless state of Ravana, his charioteer took the car from the field of battle.

On recovering his senses, Ravana sharply reproved his charioteer for withdrawing from the field, making him appear like a coward: he believed that the charioteer had been bribed. The charioteer replied that he saw that Ravana was fatigued, the steeds were weary, and the omens were unpropitious. It was from affection to Ravana that he had acted as he did; now he was ready to obey his commands. Upon this Ravana was pleased, and told him to drive straight for Rama.

Worship of the Sun.—Agastya seeing Ravana ready to engage Rama, came down with the celestials to see the fight. Addressing Rama, he told him the eternal secret by which to overcome all his enemies—it was the worship of the sun. This brought every good, banished every fear, and added length of days. The sun is Brahma, Vishnu, Siva, Yama, Soma, Manu, the Pitris and many others.* He saluted the Sun as the remover of darkness, the enlightener of the soul, the one beholding all worlds. Reciting the hymn addressed to him,† Rama would instantly overcome Ravana. Rama having done so and sipped water, took up his bow, secure of victory.

Death of Ravana.—Rama seeing Ravana approaching, told Matali, his charioteer, to drive his car right against him. To witness the fight, the celestials assembled, amid dreadful omens. Blood was showered down on Ravana's car, Lanka was enveloped in gloom, jackals howled, vultures appeared, and the horses shed tears. A terrible encounter then followed. Ravana, by his arrows, broke down the flag staff of Rama's car, and in return he shattered that of Ravana. Then Ravana, with flaming arrows, pierced Rama's steeds, but they heeded them no more than if they were flowers. Failing in this, Ravana tried all his weapons, with mountains, and trees. Ravana slew Rama's steeds, and Rama

* The Sun is said to be about sixty gods who are enumerated. This chapter does not appear in the Bengal version, and is probably not composed by Valmiki.

† There is a Vedic hymn, called *Aditya-hridaya*, the heart of the Sun.

those of Ravana.* The charioteers drove the cars sometimes in circles, sometimes making the heads of the steeds touch each other, while Rama and Ravana fought fiercely. Rama showered his shafts by thousands; Ravana attacked Rama with maces, so that the seven oceans were agitated, and those who dwelt under them were greatly alarmed. Rama, with an arrow like a serpent, cut off one of Ravana's heads, but another rose instantly in its place. As each was severed another succeeded. Although a hundred heads were thus cut off, Ravana's strength was not reduced. For seven days and nights the combat went on unceasingly.

Matali then advised Rama to take the weapon made by Brahma for Indra, and given to him by Agastya. The wind was its wings, the sun was its head, the sky its body, in weight it was equal to Meru and Mandara. Discharged by Rama, it cleft the heart of Ravana, and he fell from his chariot to the earth. Upon this the Rakshasas fled, pursued with shouts of victory by the monkeys. Celestial music was then heard, and blossoms were showered down from the sky. Sugriva, Vibhisana, and Lakshman welcomed Rama with joy.

Vibhisana's Lament.—When Vibhisana saw his brother slain, he lamented sore over his body. There the hero, oft victorious in battle, lay with limbs outspread, despoiled of his crown. He had been warned of the fate that awaited him; but love and pride made him unyielding. The sun which gave them light had fallen; the noble royal tree with its branches lay prostrate. Rama then said to Vibhisana that Ravana had died a warrior's death; it was unbeseeming to weep for him; the funeral rites should now be paid. Vibhisana, after recounting Ravana's deeds, asked that he might have the honours of the dead. Rama replied that hatred terminated with death, and the funeral rites should be duly celebrated.

Ravana's Wives lament.—The wives of Ravana, stricken with grief, like cows separated from their calves, came out with dishevelled hair to search for their slain lord. Falling upon his body, some embraced him, some took hold of his feet, others of his hands, bewailing him. He who overcame the celestials had never been vanquished by a man. Scorning the wise advice of his brother Vibhisana, he had brought Sita for his own destruction, and that of the Rakshasas. All this happened through Fate.

Mandodari the favourite wife of Ravana and the mother of Indrajit, also bewailed piteously her fallen lord. She praised his might in battle; even Indra could not stand before him; was he now slain by a man? No, it was Yama in the shape of Rama; it was Vishnu himself. She blamed him for his wicked treatment of the chaste Sita. He was now reaping the rewards of his deeds. Sita was not equal to her in birth, beauty or accomplishments; now

* The steeds are killed in canto 108; in the next they are described as full of life.

Sita would be happy with her husband, while she would be a lonely widow, bereft of all joy. She then flung herself on the breast of Ravana.

The Funeral Ceremony.—Rama told Vibhisana to perform the funeral rites, to which he replied that he did not think it his duty to do so in the case of one so wicked. It might seem cruel, but those who knew Ravana's deeds would regard it as right. Rama replied that although Ravana was so guilty, there should be no enmity to the dead; the funeral ceremony should speedily be performed.

Vibhisana then went to the palace to make the necessary preparations. Sandal wood, fragrant spices, precious stones, pearls, and coral ornaments were brought. The body was covered with a silken cloth and laid on a golden litter, amid the chanting of his praise, and Brahmans, with fire in their hands, preceded and followed by multitudes, went to the cremation ground, where the funeral pyre was prepared. After sacrificing the animals laid down in the Sastras, and doing whatever else was necessary, Vibhisana set fire to the pile. After having bathed, Vibhisana stood by the side of Rama, who now laid aside his bow.

The celestials, Gandharbas, and Danavas, after beholding the destruction of Ravana, returned to heaven, chanting this great exploit. Rama, bending his head to Matali, told him to take back Indra's chariot.

Vibhisana's Coronation.—Rama, after embracing Sugriva, went to the camp, where he told Lakshman that he now wished Vibhisana to be installed monarch of Lanka. Lakshman, greatly delighted, brought a golden jar, and the lord of the monkeys ordered some water to be brought from the ocean. This was speedily done, upon which Lakshman, at the command of Rama, sprinkled Vibhisana as king of Lanka in the presence of the Rakshasas, to the great joy of all.

Rama then told Hanuman, who stood before him with folded hands, to go to Sita to tell her of the destruction of Ravana, and that he and Lakshman were well.

Sita's Joy.—Hanuman, with the permission of Vibhisana, entered the city and found Sita, still sad and with soiled raiment, sitting under a tree encircled by Rakshasis. Bowing low to her, Sita recognising him, was greatly delighted. Hanuman then related Rama's message. She was to come to the palace which she was to look upon as her own. Sita, speechless with joy, could make no reply. On Hanuman asking her why she did not welcome him, she explained the reason, and said that all the jewels in the three worlds would not be a fitting recompense for such news. Hanuman was delighted with these words, which he valued more than even the sovereignty of the celestials. He then asked permission to slay the Rakshasis who had treated her harshly. To this

Sita replied, that they had only obeyed orders. She had suffered on account of sins in a former birth; and a sloka says that compassion should be shewn even to the wicked. After praising Sita, Hanuman asked her leave to go to Rama, and he went away with the message that Sita desired to see her lord.

The Meeting.—Hanuman now said to Rama that he ought to see Sita, overwhelmed with sorrow, for whom he had endured so much and who earnestly desired to see him. Rama, bathed in tears, then told Vibhisana to bring Sita after she had bathed, and been duly adorned. When Vibhisana told him this, she wished to go even before bathing, but she complied with Rama's wishes, and was taken in a palanquin to Rama. As the monkeys, bears, and Rakshasas crowded around to see Sita, Vibhisana ordered them to be driven away. Upon this Rama was vexed and thus spoke:

> A woman's guard is not her bower,
> The lofty wall, the fenced tower;
> Her conduct is her best defence,
> And not a king's magnificence.
> At holy rites, in war and woe,
> Her face unveiled a dame may show;
> When at the Maidan's Choice they meet,
> When marriage troops parade the street.*

Sita was to leave the palanquin, and let the monkeys see her. Lakshman, Sugriva, and Hanuman were very sorry to hear Rama's words, and Sita, followed by Vibhisana, as if hiding herself in shame, came near her husband, whom she regarded as her god.

Sita's Disgrace.—Rama, on seeing Sita stand humbly by his side, then spoke as follows: "Lady, my task hath been done: The insult of having my spouse taken away hath been avenged. My name hath been made renowned; my vow hath been fulfilled; the blot upon mine honour hath been wiped away. The efforts of Hanuman, the army led by Sugriva, and the counsels of Vibhisana have all been crowned with success." Sita heard these words with her eyes full of tears. Rama, "afraid of popular ignominy," further said: "It was not for love to thee that I have undergone such toils; but to uphold the dignity of my noble family and to remove the stain upon my honour. I suspect thy faithfulness: thou art to me like light to a diseased eye. Go where thou desirest. How can I bring disgrace upon my family by receiving thee? Ravana bore thee away, with his arms around thy waist, and kept thee in his palace. I speak to thee impelled by duty. Go where thou wilt." Sita, who had never heard such words before, shed bitter tears, and trembled like a creeper torn by the trunk of an elephant.

Sita's Reply.—Thus addressed before a great assembly, Sita

* From Griffith.

was struck down with shame. After drying her tears, she thus, with deep sorrow, spoke to her husband: "How canst thou thus dismiss a high born dame? I swear that I am not what thou takest me to be. What could a helpless women do when seized by a giant? my heart was still the same. When Hanuman was sent by thee across the sea, why didst thou not then reject me, and then I should have renounced my life, saving thee and thy friends all this labour? Hast thou forgotten the day when I laid my hand in thine? hast thou forgotten my faithful love through joy and sorrow?"

Turning to Lakshman, with accents choked with sighs, she said, "Sumitra's son, prepare a funeral pile for me, the only refuge in this disgrace. Publicly disowned as a wife, I cannot bear to live." Lakshman looked wistfully at Rama, but no pity was shown for the weeping queen, and at his command a funeral pile was prepared, none daring to speak or even to look at Rama. After going round Rama, who stood with his head down, and bowing to the celestials, Sita thus addressed the fire: "As I have been steadfast in love to Rama, do thou, O fire, protect me and bear witness to my character." After saying this and going round the fire, Sita entered it, overwhelming with grief the whole assembly.

The Gods address Rama.—On hearing the lamentations of the monkeys and Rakshasas, the eyes of Rama were filled with tears. Thereupon Kuvera, Yama, the Pitris, Indra, Varuna, Mahadeva and Brahma came in radiant cars to Lanka, and thus addressed Rama: "O Lord, preserver of the world, how couldst thou allow Sita to enter the fire? Creator of the three worlds, dost thou not yet recognize thy heavenly nature?" Rama replied that he knew himself to be a man—the son of Dasaratha. Thereupon Brahma said: "Thou art the great Narayana holding discus and mace; thou art the boar with one tusk; thou art Madhu and Mahendra, the foremost of the Vedas; thou upholdest all creation; Sita is Lakshmi, and thou art Krishna and Vishnu. For Ravana's destruction thou hast assumed thy present form. Thy work accomplished, return to heaven."

Sita restored.—After hearing these words spoken by Brahma, the God of Fire arose with Sita resembling the morning sun, and resplendent in ornaments of gold. He presented her to Rama, saying that neither by word, thought, or eyes had Sita deviated from purity. She was forcibly carried away by Ravana and shut up by him guarded by Rakshasis; but she had remained faithful to her lord. Rama was asked to take back Sita of stainless virtue. Rama replied, that Sita having lived so long in the inner apartment of Ravana needed that purification. If he had taken her without it, people would have said that he was lustful and ignorant of the laws of morality. He knew that Sita was still spotless; it was his duty therefore to carry out the wishes of those who had spoken to him.

Dasaratha.—Siva, with Dasaratha in his car, then spoke to Rama. He congratulated him on his success in slaying Ravana; he had made his family renowned; he had enriched Brahmans; he should return to Ayodhya consoling Kausalya; and after reigning on earth should repair to heaven. Rama and Lakshman were asked to salute their father.

Dasaratha, clad in radiant garments, embraced Rama. He said that he did not like even heaven, for he missed his beloved son. Kaikeyi's words were still remembered. The celestials had told him that Rama was Vishnu in the form of a man; Kausalya would be greatly delighted to see him. His 14 years of exile were now over, and he had slain Ravana; he now wished him to have a long and happy reign. Rama then asked his father to recall the words spoken to Kaikeyi, "I renounce thee and thy son." Dasaratha consented, and embracing Lakshman asked him to aid Rama, the "indescribable and undecaying letter Brahma, described as the heart and secret of the celestials." Addressing Sita, he said, that she ought not to be displeased with Rama; her purification was for her own good. Her husband was her great god. After this, Dasaratha ascended to heaven.

Indra's Boon.—Indra, well pleased with what Rama had done, asked what boon he wished. Rama begged that all the monkeys and bears slain on his account should be restored to life, and provided with abundance of food and water. This was immediately done to the surprise of the monkeys. The celestials then asked Rama to return to Ayodhya, and be installed as king.

Departure in the Magic Car.—Vibhisana asked Rama to remain a little as a guest in his palace; but he wished to rejoin Bharata without delay. He asked him to arrange that they might return speedily to Ayodhya. Vibhisana then said that the Pushpaka car would convey them there in one day. The car resembled in size a huge mountain; it contained golden houses with windows of pearls, girt with bells giving a melodious sound; it was self-moving, coursing at will. Before leaving, Rama asked Vibhisana to distribute gifts among the monkeys and bears, who had aided him in his enterprise. When money and jewels had been given, Rama thanked Sugriva and asked him to return to Kishkindha, while Vibhisana should reign happily in Lanka; but they asked to be allowed to go to Ayodhya to see Rama's installation, to which Rama gladly agreed.

As the car, drawn by bright swans, ascended and moved through the air, Rama described to Sita all the scenes of their adventures lying beneath their feet—Lanka on Mount Trikuta, the bridge across the ocean. At Kishkindha Sita wished that Tara and the wives of other monkey leaders should go with them to Ayodhya, to which they gladly consented. Going on, the car came to the Goda-

vari, Chitrakuta, and at last Ayodhya came in sight, to which Rama asked Sita to bow down.

Bharadwaja's Hermitage.—Instead of proceeding at once to Ayodhya, Rama halted at Bharadwaja's hermitage. After saluting the ascetic, he desired to know the state of Ayodhya, and whether the queens were alive. Bharadwaja joyfully told him that all was well, and that Bharatas was waiting for him, honoring his sandals. After describing Rama's sufferings and triumph, he presented an *arghya** to Rama, and promised him a boon. Upon this Rama asked that the roads to Ayodhya might be lined with trees, bearing fruits and flowers of every season and pouring forth honey, which was immediately done for three yojanas. The monkeys were so pleased that they fancied themselves in heaven.

The Message to Bharata.—Rama told Hanuman to go to Ayodhya to learn if all was well. On the way he was to inform Guha that Rama had been relieved of all his troubles. Then proceeding to Ayodhya, he should make known to Bharata his return with Lakshman and Sita, the destruction of Ravana, and the meeting with Dasaratha. He was to learn carefully the feelings of Bharata, whether or not he wished to retain the kingdom. Hanuman, assuming human form, speedily set out for Ayodhya. After delivering the message to Guha, who was greatly delighted, he proceeded to Nandigrama, where he saw Bharata living in a hermitage, with matted hair, his body covered with dirt, wearing bark and deer skin, with the sandals before him. On Hanuman delivering his message, Bharata swooned with joy. Embracing Hanuman, Bharata promised to give him for his pleasant tidings a lakh of cows, hundreds of villages, and 16 beautiful young wives. At Bharata's request, Hanuman gave a long account of Rama's adventures, and lastly told him that he was with Bharadwaja, and would see him the next day.

The Meeting with Bharata.—Bharata immediately gave orders that every preparation should be made to greet Rama's return. The people were to adorn themselves, bands, musicians, "dancing girls," queens, Brahmans, Kshatriyas and people of all castes, should go out to meet Rama; the road was to be levelled and watered; flowers and dried paddy were to be sprinkled, banners were to wave, and houses were to be decorated. Multitudes went forth on horseback, on elephants, and in cars. The wives of Dasaratha, headed by Kausalya, were there. Bharata, wearing bark and the skin of an antelope, with the sandals on his head, also set out, heralded by the music of trumpets and conches. The commotion was so great that the earth shook.

As Bharata did not see Rama, he doubted whether Hanuman was not deceiving him. Hanuman pointed to the trees laden with

* A respectful offering to gods or venerable men of rice, durva grass, flowers, with water.

fruit, and the monkeys feasting on them. Speedily the car came in sight, and Hanuman pointed out the two brothers, Sita, Sugriva, and Vibhisana. Immediately a shout was raised, "There is Rama!" and all crowded around to see him. Bharata, with folded hands, presented *arghya* to Rama and water to wash his feet. Rama then embraced Bharata, who bowed to Sita, and welcomed Lakshman. Bharata then, in turn, embraced the monkey chiefs who had assumed human forms, and addressed Sugriva as his fifth brother. Satrughna next saluted Rama and Lakshman and bowed to Sita. Kausalya came pale and wasted through grief. Rama clasped her feet and comforted her with gentle words. After saluting Sumitra, Kaikeyi, and the other queens, Rama bowed to the priests. The citizens then, with folded hands, welcomed him, and Bharata placed the sandals at his feet. Bharata then said, "I return to thee the kingdom which thou didst intrust to my care. Blessed am I to see thee return." On hearing the words of Bharata, the monkeys and Rakshasas shed tears of joy. Rama, with Bharata in the car, proceeded to the palace, where he gave orders that the car, which had been stolen by Ravana from Kuvera, should be returned to him.

Rama's Installation.—Bharata then publicly returned the kingdom to Rama; he asked him to be installed that day, and wished him to govern the people as long as sun and moon endured. On Rama's consent, he was shorn of his matted hair and after bathing was gloriously adorned, while Dasaratha's queens decked Sita, and the wives of the monkeys. Ayodhya was entered in a splendid chariot, Bharata holding the reins, Satrughna holding the white umbrella over Rama's head, while Lakshman and Vibhisana fanned him with chouries. Sugriva followed on a huge elephant, the monkeys, in human forms, rode on 9,000 elephants. The praises of Rama were chanted in the sky by saints, celestials and Maruts, while below there was the music of shells, trumpets, and other instruments. From all the houses flags were displayed, as Rama entered the city and reached his ancestral palace, while Sugriva had the palace of Rama.

At the request of Lakshman, Sugriva ordered four chief monkeys to bring water in golden jars from the four oceans for the installation, while other monkeys brought water from 500 rivers. When Rama and Sita were placed upon a jewelled seat, Vasishtha, Gautama, Vamadeva and other priests sprinkled water on Rama, who was afterwards decked with the jewelled crown, made by Brahma, with which Manu was installed. The Wind-god gave Rama a garland of a hundred golden lotuses, and Indra a jewelled garland, while the Gandharbas sang and the Apsaras danced.

Rama gave to the Brahmans a million horses, a lakh of cows, a lakh of bulls, thirty crores of gold coins, besides costly ornaments and clothes. To Sugriva, Rama gave a jewelled chain and to

Angada a pair of brilliant armlets. To Sita he gave a pearl necklace, crested with gems. Taking it off, she looked at Rama, who, understanding her wishes, told her to give it to whom she pleased, upon which she gave it to Hanuman. After gifts had been given to other monkeys and Vibhisana, they retired delighted to Kishkindha and Lanka. Rama reigned in Ayodhya for 10,000 years, during which the people were free from diseases and sorrow, the trees bore constantly flowers and fruits, while rain fell at will.

This sacred poem, the first of its kind, was composed by Valmiki. He who hears it shall be freed from all sins. Persons wishing for children shall obtain them, and it will also confer riches. A king hearing it may conquer the earth, and subdue his foes. Hearing the story one may attain long life; one living in foreign countries shall return home and enjoy the company of his friends. When this book is kept in a house, it is not disturbed by evil spirits. Hearing this, people attain the accomplishment of all their desires.

BOOK VII.

UTTARA KANDA.

INTRODUCTION.

Valmiki's poem ends with the Yuddha Kanda. The verses at the end show that it was considered to be completed. The Uttara Kanda was composed in later times, and to cause the work to be held in high esteem, it was falsely ascribed to Valmiki. Monier Williams says: "Rama being duly crowned at Ayodhya, seemed likely to enter upon a life of quiet enjoyment with his wife. But this would not have satisfied the Hindu conception of the impossibility of finding rest in this world, nor harmonised with the idea of the man born to suffering and self-denial."*

The early history of Ravana and his family fills nearly 40 chapters, in which a full account is given of his wars with the gods and the conquest of Lanka. The later chapters continue the history of Rama after his installation, and the poem closes with his death and that of his brothers, and the founding by their descendants of various kingdoms in different parts of India.†

The following abridgment is partly taken from the epitome given in Muir's Sanskrit Texts, Vol. IV., and the continuation in the *Academy*, appended to the poetical version by Griffith.

The Ascetics congratulate Rama.—After Rama had been enthroned, rishis from all quarters assembled to greet him, headed by Agastya. Among them were Kausiki, Gautama, Bharadwaja,

---

* *Indian Epic Poetry*, p. 88. † Professor Cowell.

Vasishtha, Viswamitra and the seven saints in the northern quarter. Agastya asked the warder of the gate to inform Rama of their arrival, who was told to usher them in. Rama, with joined hands, worshipped their feet with *arghyas*. After the rishis were seated, Agastya praised Rama for having destroyed Ravana, Kumbhakarna, Ravana's sons, and many Rakshasa chiefs. Upon this Rama begged Agastya to give the history of Ravana.

How Kuvera occupied Lanka.—Agastya then gave Rama the following account: In the Krita Yuga, the ascetic Pulastya, a son of Brahma, was disturbed by the visits of damsels, upon which he declared that any one of them whom he saw again near his hermitage should become pregnant. This had not been heard by the daughter of the rishi Trinavandu, who, one day came near Pulastya when chanting the Vedas, and her pregnancy was the result. After her return home, her father seeing her condition, took her to Pulastya, who accepted her as his wife, and she bore him a son who received the name of Visravas. This son was, like his father, an ascetic. He married the daughter of Bharadwaja, who bore him a son, to whom Brahma gave the name Vaisravas or Kuvera. Kuvera, performing austerities for thousands of years, obtained from Brahma as a boon that he should be the god of riches. Consulting his father about an abode, by his advice he took possession of the city of Lanka, which had been built by Visvakarma for the Rakshasas, but had been deserted by them.

Origin of the Rakshasas.—Rama inquiring about the origin of the Rakshasas, Agastya explained it as follows: When Brahma created the waters, he formed certain beings, some of whom were appointed to guard the waters, and therefore received the name of Rakshasas. The first Rakshasa kings were Heti and Praheti. Among their descendants were three sons, Malyavan, Sumali, and Mali. Living for a thousand years first on water, then on air, and lastly without food, Brahma conferred upon them invincibility and long life. Visvakarma built for them a city, Lanka on the mountain of Trikuta. The three brothers then began to oppress the gods and rishis, upon which they sought the aid of Mahadeva. As Sukesa, the father of the Rakshasas, was protected by Mahadeva, he could not kill the Rakshasas; but advised them to go to Vishnu, who promised to destroy their enemies. The three brothers, hearing this, went to heaven to attack the gods. Vishnu prepared to meet them, and in a battle which ensued the Rakshasas were defeated with great slaughter, Mali being among the slain. Vishnu still destroying the flying Rakhshasas, Malyavan accused him of unwarrior-like conduct, and challenged him to fight. Vishnu replied that he must fulfil his promise to the gods by slaying the Rakshasas, and he would destroy them even if they went to Pátála. Garuda, with the wind of his wings, drove away the Rakhshasas, and they went to Lanka, but leaving Lanka, they afterwards descended

to Pátála. These Rakshasas were so powerful, that they could be destroyed only by Narayana himself.

Birth of Ravana and his brothers.—Sumali, with his family, lived a long time in Pátála, while Kuvera dwelt in Lanka. When Sumali once visited the earth he saw Kuvera going in the Pushpaka car to visit his father Visravas. To improve his fortune, Sumali told his daughter Kaikasi to go and woo Visravas, who received her graciously. She became the mother of Ravana, with ten heads, the huge Kumbhakarna, Surpanakha, and Vibhisana. They grew up in the forest, where Kumbhakarna went about eating rishis. Kuvera came to visit his father, when Kaikasi urged her son Ravana to strive to become like his brother Kuvera in splendour. The three brothers then practised austerities. Kumbhakarna for 10,000 years sat between five fires in summer and in water in winter. Vibhisana stood on one leg for 5,000 years, Ravana passed 10,000 years without food. Every thousand years he offered one of his heads to the fire. When about to do so for the tenth time, Brahma appeared and offered him a boon. He asked for immortality, but was refused. He then asked that he might be indestructible by all creatures more powerful than men; which boon was granted, with the recovery of all the heads he had lost and the power of assuming any shape at will. Vibhisana only asked that his mind might be fixed on virtue and that he might attain Brahma knowledge. His request was granted, with immortality in addition. When a boon was about to be given to Kumbhakarna, the gods objected that he had eaten Apsaras, rishis, and men. Through the influence of Saraswati, Kumbhakarna only asked the boon of sleeping for many years, which was granted.

Ravana gains possession of Lanka.—On hearing the boons conferred on his sons, Sumali came up from Pátála, and instigated Ravana to regain Lanka, formerly belonging to the Rakshasas, but now held by Kuvera. Prahasta was sent as an envoy to Kuvera, who, upon his father's advice, removed to Kailasa, and Ravana occupied Lanka. Ravana married Mandodari, the beautiful daughter of the Asur Maya. She bore a son called Meghanada, the Roaring Cloud, who was afterwards named Indrajit, from his victory over the sovereign of the skies. Not satisfied with the possession of Lanka, Ravana invaded Kailasa and attacked Kuvera, lord of the Yakshas. A terrible struggle ensued, in which Ravana assumed the shape of a tiger, boar, a cloud, a hill, &c. Kuvera was defeated, and Ravana obtained possession of the self-moving Pushpaka car, which Kuvera had received as a gift from Brahma. Once when travelling in the Pushpaka car he came to the great forest where Kartikeya was born. As it then became motionless, the cause was inquired. Ravana was told by Nandi that it was on account of Siva, sporting on the mountain, had forbidden any one to come near. As Nandi had the face of a monkey,

Ravana laughed at him, upon which he was told that monkeys would be born for the destruction of his race. Afterwards propitiating Siva, the ten-necked one was named by him Ravana, 'terror to creatures.'

Ravana and Vedavati.—When Ravana was passing through a forest in the Himalaya, he saw Vedavati, the word-born daughter of the Rishi Kusadhwaja, a damsel of great beauty, engaged in ascetic exercises. Her father would not give her in marriage to any except Vishnu. Ravana desired to have her, boasting that he was superior to Vishnu. He then touched her hair with the tip of his finger. This greatly incensed her, and she forthwith cut off her hair, and said she would enter the fire before his eyes, adding, "Since I have been insulted in the forest by thee who art wicked-hearted, I shall be born again for thy destruction." So she entered the blazing fire, and celestial flowers fell all around. It was she, who was born again as Sita, and was the moving cause of Ravana's death. Sita was Lakshmi. In Vishnu's birth as Krishna, she became Rukmini.

Ravana frightens the gods.—Ravana once saw King Marutta sacrificing along with the deities. As Ravana could not be slain by the deities, they assumed different forms. Indra became a peacock, Yama a crow, Kuvera a lizard, Varuna a swan. Each deity afterwards bestowed a boon on the animal he had chosen. The peacock's tail recalls Indra's thousand eyes; the swan's colour becomes white like the foam of the ocean (Varuna being its lord); the lizard obtains a golden colour, and the dead are to enjoy the funeral oblations when they have been devoured by crows.

Ravana attacks Yama.—After Ravana had been victorious over several kings, the Rishi Narada urged that, instead of slaying men who are subject to death, he should conquer Yama himself. When Ravana came to Yama's abode, he saw his attendants, grim-faced and terrific in appearance. He beheld the guilty dead shrieking, being preyed upon by worms and dogs; some were swimming in the Vaitarani, running with blood; some were cut with razors; some were begging for a drop of water. On the other hand the righteous were enjoying themselves with gold-decked damsels. A terrific battle ensued in which Yama's army was defeated. Yama had a rod possessed of the power of destroying all creatures. When uplifted to fall on Ravana's head, Brahma asked Yama not to use it; upon which Yama made himself invisible, and vanished with his car and horses. After this Ravana went away in his Pushpaka car.

Ravana conquers the Nagas.—Ravana next went to Patala, the treasure house of the waters, inhabited by swarms of serpents and daityas, and well defended by Varuna. He subdued Bhagavati, the city ruled by Vasaki, and reduced the Nagas to subjection. He penetrated even to the mansion of Varuna. The god himself was absent,

but his sons came forth to do battle with the invader. Ravana was victorious, and departed triumphant.

Ravana and Mandhata.—Ravana, seeking for fresh victories, was advised by the Rishi Parvata to attack Mandhata, king of Ayodhya, and lord of seven islands, a distinguished ancestor of Rama. Supernatural weapons were employed on both sides, and the issue of the conflict was long doubtful. At last Mandhata prepared to use the mighty weapon acquired by severe austerities through the favour of Rudra. Ravana would inevitably have been slain, but two Munis, Pulastya and Galava, reconciled them, and each departed.

Ravana and the Moon.—After leaving Mandhata, Ravana ascended in his Pushpaka car for thousands upon thousands of yojanas, passing successively through the aerial regions inhabited by Siddhas, Gauga, Garuda, the seven Rishis, till at last he came to the region of the moon, encircled by thousands of stars and planets. Rakshasa councillors complaining of the cold of the moon, Ravana began to assail it with his arrows, but stopped at the intercession of Brahma. He also received a mantra from Brahma which would preserve him from death.

Ravana and Surpanakha.—On his way back to Lanka, Ravana seized all the beautiful damsels he saw, married or unmarried, and carried them away in his car, after slaying their relations, their tears flooding the car. On his return his sister Surpanakha fell on the ground before him. On inquiring the cause, she said that her husband had been slain by Ravana when fighting with demons, and she was now a widow. To console her he said that she should live with her rich brother Khara, the lord of 14,000 Rakshasas in the Dandaka forest.

Ravana and Rambha.—Ravana went with his army to Mount Kailasa. There he saw Rambha, the most beautiful of the Apsaras. Filled with lust, Ravana seized her by the hand. Rambha tremblingly said that she was his daughter-in-law, but heedless of this he ravished her. On telling this to her husband Nalakuvara, son of Kuvera, he imprecated the curse on Ravana that the next time he ravished an unwilling damsel his head should split in seven pieces. On hearing this, all the chaste damsels whom Ravana had taken captive were greatly delighted.

Ravana fights with the gods and Indra is taken prisoner by Indrajit.—When Ravana, with his army, reached the heaven of Indra, he was greatly alarmed and sought the assistance of Vishnu. Vishnu could not then help him, but promised that afterwards he would destroy the Rakshasa and his family. In a terrible battle which ensued, the gods were defeated. Sumali, Ravana's father, took a leading part, but was at last slain by Savitra, upon which the Rakshasas fled. Meghanada, son of Ravana, rallied the Rakshasas, and in his car coursing at will made the gods flee in all directions. Meghanada, who had obtained by sacrifice the power

of illusion, enveloped Indra's army in darkness. Indra at first fought on his car; but leaving it, he mounted his elephant Airavata. While thus fighting, Meghanada, by his illusory power, took him captive, and brought him in his chariot to Lanka.

The gods, headed by Brahma, came to Lanka to beg the release of Indra. Ravana's son was henceforth to be called Indrajit, the conqueror of Indra. Meghanada asked, in return for the release of Indra, the gift of immortality. This could not be conceded, but it was granted that he should be invincible in battle so long as he remained in his car. He was, however, to be destroyed if he fought without completing his sacrifice by fire. Upon this Indra was released.

Indra suffered this disgrace on account of his adultery with Ahalya; Ahalya was to be purified when she received Rama as a guest.

Ravana taken prisoner by Arjuna.—On Rama inquiring from Agastya whether there was no king on the earth to restrain Ravana, he told him how he had been bound by Arjuna. Ravana, traversing the earth, came to the river Narmada, in which Arjuna, the thousand armed king of the Haihayas, was then drunk, sporting in the river with his wives. Ravana and his chiefs, having bathed in the river to wash away their sins, worshipped the golden Siva linga. Ravana then challenged Arjuna, known also as Kartavirya, to battle. A long struggle ensued in which at last Arjuna sprang upon Ravana and bound him, while his Rakshasas were scattered like clouds before the wind.

When Pulastya, the father of Ravana, heard of his son's capture, he proceeded to the capital of Arjuna, and begged his release which was granted, and Ravana went home ashamed.

Ravana and Bali.—When set free by Arjuna, Ravana next sought to fight with Bali, the monkey king of Kishkindha. Bali was then performing Sandhya rites at the confluence of the four oceans. When Ravana sought to seize Bali, the latter caught him, placed him under his arm-pit, and rose high in the air. After having gone through the Sandhya rites at the four oceans, Bali returned to Kishkindha, and dropped Ravana. The two, however, then embraced each other, and became friends.

Hanuman's strength.—Rama enquired from Agastya how Hanuman came to be possessed of such enormous strength, and why he did not use it on behalf of Sugriva. Agastya then gave an account of his history. His father was Vayu, the Wind god, his mother Anjana. His mother having left him at birth and feeling hungry, he leaped up into the air to seize the rising sun which resembled a yava flower. Rahu also sought to seize the sun, but had to retire. On Rahu complaining to Indra, he stuck Hanuman with a thunderbolt, and broke his left jaw. The Wind god was angry, and went into a cave with his son, greatly distressing the celestials as their

bellies were swollen by wind which could not escape. The gods, Asuras, and men then went to Brahma, who repaired with them to the Wind god and his son. On beholding the boy they were moved with pity.

Parentage of Bali and Sugriva.—Rama further asked Agastya about the mother of Bali and Sugriva. Agastya then related that a monkey, named Riksharaja, sprang from the tears shed by Brahma when engaged in Yoga rites. This monkey, on bathing in a lake in Mount Meru, was changed into a damsel more beautiful than even Lakshmi. When Indra and the Sun saw her, both were smitten with desire. Indra begat on her a son, called Bali, born from her hair, and the Sun another son, named Sugriva, for he sprang from her neck. When the two were born, Indra gave his son a golden garland, and the Sun engaged Hanuman in the service of Sugriva. Visvakarma, at the command of Brahma, built the city Kishkindha, which he gave to Riksharaja, with his sons Bali and Sugriva.

Departure of the Kings and Monkeys from Ayodhya.—All the kings who had assembled to honor the installation of Rama, went back, one after another, to their own dominions. The Rishis, the monkeys, and the bears also departed. Before leaving, Rama took off from his arms valuable ornaments and gave them to Hanuman and Angada. The chariot Pushpaka was also sent back to Kuvera.

Rama and Sita.—For ten thousand years Rama and Sita lived happily. When the winter was past and the pleasant spring-time had come, Rama and Sita sat together in the shade of the Asoka trees, happy as Indra and Sachi, drinking wine, with the Apsaras dancing before them. One night in the palace Rama saw with delight signs of pregnancy in Sita, and asked her what desires she wished gratified. To this Sita replied that she desired to spend a night in the hermitage of the Rishis. Rama then said, "Thou shalt go there to-morrow."

Slanderous reports about Sita.—After leaving Sita, Rama went to his friends, who amused him with their tales. Rama then questioned them concerning what the people said about himself, Sita, Bharata, and others. The councillors then said that many good things were spoken about himself, but the people were greatly surprised that he had taken back Sita. Ravana had forcibly placed her on his lap; he had kept her in the Asoka forest, guarded by Rakshasis. The example of the king was always followed by his subjects; their wives would also behave badly. Rama was deeply grieved at these words, and said, "Do my subjects thus talk about me?" When told that such was the case, he dismissed his friends.

Sita sent away.—Rama then ordered Lakshman, Bharata, and Satrughna to be summoned. When they came, they were surprised to see his eyes filled with tears. Having embraced them,

he made them sit down, and told them to follow his instructions. The princes awaited with anxiety the words of Rama. He then told them the reports he had heard about Sita. He knew that Sita was as chaste as ever; but to avoid an evil name, Lakshman was to take away Sita to the hermitage of Valmiki, and leave her there. Lakshman was not to say a word, or he would ever be regarded as an enemy.

Next morning Lakshman, with a heavy heart, told Sumantra to make ready a beautiful chariot; after which he told Sita that he had been commanded by the king to take her to the hermitage as she had desired. Sita, delighted, was anxious to go. Taking with her jewels and fine clothes, she said to Lakshman that she would give them to the female ascetics. On the way Sita said that she beheld many unfavourable omens, and asked if any calamity had happened; but Lakshman simply said, "All is well." The first night was spent at the hermitage on the banks of the Gomati. Next day, when they reached the Ganges, Lakshman wept aloud. Sita sought to comfort him by their return to Ayodhya after spending a night at the hermitage. Upon this Lakshman wiped his eyes.

Sita told that she was sent away.—When they reached the other side of the Ganges, Lakshman began to weep and pray for death rather than give the message he had to Sita. Sita, surprised, asked him what was the cause. He then informed her that Rama, an account of the reports circulated about her, notwithstanding her acknowledged purity, had commanded her to be left at the hermitage of Valmiki. On hearing these words, she fell senseless to the ground. On recovering herself, Sita, with eyes full of tears, thought that she must have committed some great sin in a former birth for such affliction to have befallen her. What excuse could she make to the ascetics for having been sent away? She would drown herself in the Ganges, but this would bring to an end her husband's family. She told Lakshman to carry out the orders he had received. She sent by him a message to her husband. "I grieve not for myself, because I have been abandoned on account of what the people say, and not for any evil that I have done. The husband is the god of the wife—her lord and guide, and what seems good unto him she should do at the cost of her life."

After bidding farewell to Sita, Lakshman recrossed the Ganges. On looking back he saw Sita roving about wildly.

Sita sheltered by Valmiki.—The sons of the Rishi, when they saw Sita thus in distress, told Valmiki, and begged him to protect her. Thereupon, with quick steps, Valmiki went to Sita. Addressing her he said, that he was convinced of her innocency; he promised that the pious ascetics would take care of her as their daughter; she was to look upon herself as having come to her own home. Sita was comforted, and touched his feet. Valmiki then

led Sita to the wives of the ascetics, and told them to treat her with care and reverence.

Lakshman and Rama.—Lakshman returned to Ayodhya, in deep sorrow, pondering what he should say to Rama. When he entered the palace, he saw Rama with his eyes full of tears. Having touched Rama's feet, Lakshman said that he had left Sita at the hermitage of Valmiki. He told Rama not to grieve, for such is the course of time. Intelligent men do not grieve. Where there is birth, there is death. The heart should not be set upon wife, sons, friends, and riches, for separation is sure to come. To this Rama replied "Thou hast spoken the truth; my sorrow has been removed by thy comforting words."

(Here several stories follow but they are unimportant, and the interest of the poem turns mainly on Rama.)

Birth of Sita's Sons.—One night Sita gave birth to two sons. The sons of the hermits informed Valmiki, and asked him to protect the babes from evil spirits. Valmiki was greatly delighted when he saw the twins. Taking Kusa, the upper part of the grass, and Lava, the lower part, after repeating mantras over them, he told the elderly women to rub the elder child with Kusa, and the younger, with Lava. They were also to bear these names, and to become celebrated on earth by them.

Rama and Sambuka.—One day Rama saw an ascetic performing austerities beside a tank, with his head downwards and his legs upward. Rama asked him why he was performing such rites, and to which caste he belonged. The ascetic, whose name was Sambuka, said that he was a Sudra, and went through such austerities that he might reach the celestials with his body. On hearing this, Rama cut off his head, upon which Indra, Agni, and the other celestials, showered down flowers, and praised him for having "performed this god-like work."

Kusa and Lava sing at Rama's Sacrifice.—Rama resolved to perform the horse sacrifice, and many princes and rishis were invited. Valmiki went to it, accompanied by Kusa and Lava, now twelve years of age. They had sweet voices, and had been taught to chant the Ramayana very beautifully, accompanied by the *vina*. Valmiki wished them to sing it before Rama. If he asked them about their father, they were to say that they were disciples of Valmiki. Before beginning, they were to bow to Rama reverentially.

Rama was filled with curiosity at hearing such a song from the boys, and invited Valmiki, kings, learned men, Brahmans and others to hear them. All in the assembly were struck with the resemblance of the boys to Rama, had they not been clothed in bark, and had clotted hair. Lakshman proposed that they should receive 18,000 gold coins; but they replied that, living in the forest subsisting on fruits and roots, the gold would be of no use to them. Rama then asked them who was the author of the poem. They replied

that it was composed by the great Valmiki, consisting of a hundred tales and 24,000 slokas, divided into 6 books, including 500 sections.

The Message to Sita.—Rama, understanding that Kusa and Lava were sons of Sita, said, "If Sita hath led a pure life, let her come and swear before the assembly." When this was made known to Valmiki, he promised that Sita would come, for a husband is a wife's greatest god. Rama was delighted when he heard this, and told the assembled rishis and kings that they would see Sita swear.

Next morning many great rishis and thousands both of Brahmans, Khsatriyas, Vaisyas, Sudras, Rakshasas, and monkeys, assembled to witness the trial of Sita. All sat motionless in silence. Then came Valmiki accompanied by Sita, with downcast face, folded hands, and eyes full of tears. Thereupon, a burst of applause arose from the assembly. Valmiki then thus addressed Rama: "O Rama afraid of the censure of the people, thou didst renounce Sita, although pure and blameless. She is now willing to testify to her innocence. These brothers are thy sons. I know this of a truth. Sita ever regarding her husband as a deity shall give evidence this day. O king, afraid of calumny, thou didst renounce her, though pure."

Sita enters the Earth.—Rama replied to Valmiki, "By thy words I am convinced that Sita is pure; yet let her produce testimony to her character. Slander is very powerful. I know that these two brothers are my sons. Still, all have come here desirous of witnessing the trial of Sita. I shall be greatly pleased if Sita bear testimony before them." Thereupon sweet, cool, fragrant air began to blow. Janaka's daughter, wearing a red cloth, with face downcast and folded hands then said, "I have never thought of any other than Rama; so may Madhavi, the Earth goddess, grant me a hiding place." No sooner had Sita thus spoken than a wonderful thing took place. Up from the earth arose a magnificent throne, borne by Nagas, exquisitely adorned. Having stretched out her arms and taken Sita, the Earth goddess welcomed her, and placed her on the throne. When entering the earth showers of flowers fell upon her, and she was praised by the celestials.

Rama's grief.—Rama was overwhelmed with sorrow at what had happened. Remembering that Sita had been brought back from Lanka, he thought she might be recovered from Patala. He begged the Earth goddess to bring her back soon, or he would deluge her with water. Thereupon, Brahma told him to remember his birth from Vishnu. Sita had gone to the region of the Nagas, but he would meet her in heaven. Rama afterwards took Kusa and Lava into the palace.

The world now seemed a blank to Rama without Sita. Having made a golden image of her, he performed sacrifices for thousands

of years. After many years Kausalya died, followed by Kaikeyi, and were united with Dasaratha in heaven.

Rama and Kala.—When a long time had elapsed, Kala, in the form of an ascetic, stood at the palace gate. Seeing Lakshman at the door—he asked him to make known to Rama that he had come as a messenger of Brahma on important business. Rama then invited the ascetic to enter and welcomed him with water and *arghya*. When asked his message he was told that it was to be delivered in private, and that if any one witnessed the interview he was to be slain by Rama. Rama made this promise, and told Lakshman to wait himself at the gate.

The ascetic then told Rama that he was his son Kala, the destroyer of all, born of Maya. Rama had been born for the destruction of Ravana, and was to live in the land of mortals for 11,000 years. That time was about to expire. Rama might either prolong his stay on earth or ascend to heaven and rule over the gods. Rama replied that he had been born for the good of the three worlds, and would now return to the place whence he had come.

Lakshman and Durvasas (Ill-clothed).—While Rama and Kala were conversing, the irritable rishi Durvasas came to the gate, and asked to be taken at once to Rama. Lakshman told him that Rama was engaged, and begged him to wait a little. Upon this Durvasas, with blood-red eyes, threatened to curse Rama, all his family, his kingdom, and cities, if he did not at once go and inform Rama of his arrival. Lakshman, thinking that his own destruction was preferable, went in and told Rama what the rishi had said, upon which Kala departed. When Rama came out, with folded hands, he asked the rishi what he wanted. He said that he had fasted a thousand years, it was over that day, and now he asked abundance of food. When he had feasted, he returned to his hermitage.

The Death of Lakshman.—Rama reflected with deep sorrow on the words of Kala which required that Lakshman should die. Lakshman urged him not to grieve, but to carry out his promise by slaying him. On consulting his priests and ministers, they all advised that Lakshman should die. Rama then publicly said to Lakshman that he renounced him. Upon this Lakshman, with his eyes full of tears, went to the banks of the Saraju. Having rinsed his mouth, he stood there with folded hands. Suppressing all his senses, he was taken bodily to heaven by Indra, where he was welcomed by the celestials as the fourth part of Vishnu.

The Sons of Rama and Satrughna installed.—Rama, heart-broken at the death of Lakshman, determined to follow him. He told his ministers to place Bharata on the throne; but he refused, and asked Rama to place Kusa over Kosala, and Lava over North Kosala. When this had been done, he sent a messenger to Satrughna, who in three days arrived at Mathura. The messenger

informed Satrughna that Kusa and Lava had been placed on the throne, and that Rama and Bharata were going to heaven. Upon hearing this, Satrughna installed his two sons Suvahu in Mathura, and Satrughati in Vidisha, and went to Ayodhya. On his arrival he saw Rama, clothed in silk raiment, in the midst of the ascetics; to whom he made known his resolution to follow him. Monkeys, bears and Rakshasas also assembled. Sugriva, having placed Angada on the throne, had come to accompany Rama.

Rama and his Brothers go to heaven.—Next morning Rama, wearing a thin cloth and holding kusa grass in his hands, and reciting the Vedas, went to the banks of the Saraju. Sri was on his right, the goddess Earth on his left; Energy in front attended by all his weapon in human shapes, by the Vedas in the form of Brahmans, by the Gayatri, the Omkara, the Vashatkara, by rishis, by his women, female slaves, eunuchs, and servants. Bharata and Lakshman, with their wives, followed together with Brahmans bearing the sacred fire, and the whole of the people of the country with their beasts and birds. Bears, monkeys, and Rakshasas likewise followed. All the beings in Ayodhya, however minute, accompanied Rama.

When Rama came to the bank, Brahma, with all the gods and innumerable celestial cars, appeared, and all the sky was refulgent with splendour. Pure, fragrant breezes blew, and flowers fell from the sky. When Rama entered the river, Brahma said, "Approach, Vishnu: Raghava, thou hast happily arrived with thy godlike brothers. Enter thine own body as Vishnu or the eternal ether. For thou art the abode of the worlds; no one comprehends thee, the inconceivable and imperishable, except large-eyed Maya, thy primeval spouse."

Rama, on hearing these words, entered heaven in his Vishnu form, accompanied by his brothers, where he was worshipped by the celestials, Gandharbas, Apsaras, Nagas, Danavas, and Rakshasas. Brahma said that all the people who came with Rama should go to Santanaka, next to the Brahma region; monkeys and bears would enter in their celestial forms. When this had been said, all descended into the waters of the Saraju, having bathed there, and given up their lives, they ascended to heaven.

Promises with regard to the Ramayana.—"Reading even a single verse of this poem, one who hath no son obtaineth him; one having no riches gets them; and people are freed from all sins. By reading even one sloka people are freed from all sins which they commit every day."*

---

* Manmatha Nath Dutt's Translation, p. 1932.

THE RAMAYANA EXAMINED AS A SACRED BOOK.

In the Introduction an account is given of the Ramayana as a poem. In this respect it is accorded a high position among the epics of the world. It abounds with beautiful descriptions of scenery; it displays a wonderful knowledge of the workings of the human heart; interest is sustained by stirring incidents; and the leading characters, in some respects, deserve high admiration.

But the poem has also to be viewed under another aspect. It is recognised as one of the Sacred Books of the Hindus. Although an inferior place is assigned to it, like the Puranas, there is probably no work which is better known or has a greater influence in upholding Hinduism. In North India "Ram! Ram!" is the common salutation among Hindus; palky bearers use it when taking up or laying down their load. An annual festival is held every year in the beginning of October, called *Ram-lila*, to commemorate the death of Ravana and the deliverance of Sita.

Before examining the claims of the Ramayana as a sacred book, the state of society when the poem was written may be briefly described.

State of Society.

Ayodhya.—The capital was situated in Oudh, on the Sarayu, now called the Gogra, tributary of the Ganges. Its ruins may still be traced in the present Ajudhya, near Fyzabad. It is said to have been 12 yojanas in length and 10 in breadth (p. 2.) The yojana is variously estimated between 4 and 10 miles. Taking 7 as the average, the city was 84 miles long and 70 in breadth. It is needless to say that there never was a city of such size.

The capital is described as being "well laid out with broad streets, containing rows of shops to which merchants came from various countries; gardens and mango-groves, mountain-like palaces, adorned with gems." (p. 2). Rama's palace "towered like the Kailasa mountain, bright as the clouds in autumn, adorned with golden statues and jewels." (p. 20).

Among the inhabitants of the city, craftsmen of various kinds are mentioned,—car-makers, painters, carpenters, gem-cutters, potters, weavers, armourers, goldsmiths, physicians, peacock-dancers, actors with females, conductors of theatres, &c. (pp. 3, 36).

In Ayodhya there was no want of food, and its water was sweet as the sugarcane, while it resounded with the music of all kinds of instruments. In this best of cities there was no householder who was not rich in horses, and kine, and food. All wore ear-rings and

garlands. Neither in the city nor the provinces was there any one that was a liar, or wicked, or going after others' wives (p. 3). This golden age, like the city 84 miles long, existed only in the imagination of the poet.

When the poem was written, the Aryans had been settled in India for some centuries. They were now comparatively civilized, and Ayodhya abounded in all the appliances of a gay and luxurious city. Theatres and other places of amusement are prominently mentioned.

Slavery.—To this there are several references. Servants seem to have been generally slaves, to be given away at the pleasure of their owners. Manthara is a noted female slave (p. 18). Sita received as part of her dower a hundred damsels (p. 15). Slavery existed in India till it was abolished by the British Government in 1843.

Caste.—By the time when the poem received its present shape, the caste system had been developed to some extent. The struggle for supremacy between the Brahmans and Kshatriyas was over. According to the legend, Parasurama "thrice seven times cleared the earth of the Kshatriya caste, and filled with their blood the five large lakes of Samanta-panchaka." Kings were now guided by Brahman councillors. Still, the rules of caste were not so stringent as in later times. Rama was on very friendly terms with Guha, King of the Nishadas, and lived familiarly among the aborigines, described as monkeys and bears. "In the Epic Period" says Mr. Dutt, "the body of the people (except the priests and soldiers) still formed one united Vaisya caste, and had not been disunited into [illegible] miserably divided communities as in the modern day. The [illegible] of the people were still entitled to religious knowledge and [illegible]ng, and to perform religious rites for themselves—just like [illegible]ns and Kshatriyas. And even intermarriage between [illegible]ns, Kshatriyas and Vaisyas was allowed under certain [illegible]ns."*

[illegible]kenness.—The Aryan invaders of India were notorious [illegible] love of strong drink. A whole book of the Rig Veda is [illegible] the praise of the intoxicating soma juice. Indra, the [illegible] is represented as so fond of it that *soma-pa*, 'soma-[illegible] a frequent epithet. Numerous references to wine and [illegible]irits) in the Ramayana, show the prevalence of drunken-[illegible] when crossing the Ganges, vowed that if Rama return-[illegible]ya, she would present to Brahmans, "vessels of wine [illegible]us," (p. 28). When Vasishta entertained Visvamitra, [illegible] author of the Gayatri, the cow Kama-dhenu produced [illegible]ce "excellent maireyas and costly drinks." (Dutt, [illegible]hen Bharadwaja entertained Bharata's army, he said,

* *Ancient India*, Vol. I. pp. 237, 238.

"let rivers flow with maireya and wine." Damsels held up the wine cup as the soldiers drank. The men "remained intoxicated and highly inebriate with liquor" (p. 38). When Bharata returned to Ayodhya, he remarked that the "aroma of liquor" was no longer perceptible (p. 45). Tara comes out to meet Lakshman, her eyes "wild with wine" (p. 76). Rama and Sita are represented as drinking wine together (p. 130).

Drinking intoxicating liquors was made one of Buddha's five great sins, and among the people generally a reformation took place, although certain castes have always been addicted to strong drink.

Position of Women.—Throughout all Indian History, the character of women has been maligned. In Rig Veda viii. 33, 17, we find "Indra himself hath said, 'The mind of women brooks not discipline. Her intellect hath little weight.'" In the Ramayana Agastya says, "From the beginning of time women have been fickle, smiling on a man when he is prosperous, and forsaking him in adversity" (p. 83). Lakshman says to Sita, "Women are by nature crooked, fickle, sowers of strife." (p. 62.)

The strong have generally tyrannised over the weak. Mr. D. E. Gimi says: "From the remotest times we have been systematically teaching the sex that they are most virtuous when they surrender all their rights, make no claims, and in every way submit themselves to the views and wishes, expressed and unexpressed, of their Lord and Master." The most blasphemous claim of the men is to be treated as the god of the women. Brahma is made to call him her "great god." (p. 121).

An "eminent Indian gentleman," at a meeting held in Calcutta on "Hindu Marriage Customs," said: "The ladies of our fami also come to learn and believe that their husbands are the beings on the earth they should look up to for their worldly co whom they should worship as their gods, and that thei bounden duty is to serve their husbands."*

Sita, again and again, declares that she looked upon band as her god.

In the Ramayana, however, the position of women w than in later times. We do not read of any *child* When the four sons of Dasaratha married, the princ evidently grown up (p. 14). Women also were not as at present, and moved about more freely.

Polygamy existed. Bharata promised Hanuman f good news "sixteen beautiful young wives" (p. 122 of one hundred daughters being married to one man, B (p. 7). Dasaratha had 4 queens and 350 inferior wiv The poem shows the evils of polygamy, how it fosters

There was no *sati*. No wives were burned wi

* *Speeches*, p. 64.

bodies of their husbands. This arose afterwards, and continued till 1829, when it was prohibited by the British Government.

Licentiousness.—Want of delicacy is shown by dwelling on "well-developed hips" (p. 20) and "lovely thighs (p. 59.)" As already mentioned, Hanuman describes to Sita her husband's private parts, (p. 89). Some sections of the poem are so indecent, that Griffith could not translate them into English.

Women assisted men in bathing. When Bharadwaja entertained Bharata's army, "seven or eight damsels taking a man, bathed him, and rubbed and dried his limbs," (p. 38). Vibhisana said to Rama:

> "Here await thee precious oils and scents,
> And rich attire and ornaments,
> The brimming urns are newly filled
> And women, in their duty skilled,
> With lotus eyes, thy call attend,
> Assistance at thy bath to lend." V. 258.

Professional dancers have existed in India from very early times. In Rig-Veda 1, 92 it is said "Ushas, like a dancer, puts on her broidered garment."

Ayodhya had "sporting places for females and troops of courtezans" (p. 2). When Dasaratha celebrated the horse sacrifice, "dancers" were provided (p. 3). Dasaratha proposed that "sweet-speeched courtezans" should accompany Rama's army (p. 25.)

According to Hinduism, heaven has its dancing girls. The [illegible]ras are said to have been produced at the churning of the [illegible] (p. 9.). As neither the gods nor the Asuras would have [illegible] for wives, they become common to all. They have the appel[illegible]s of *Suranganas*, 'wives of the gods,' and *Sumad-atmajas*, [illegible]hters of pleasure."

[illegible] the Ramayana it is said that while Rama and Sita drank [illegible]under the shades of Asoka trees, Apsaras "danced before [illegible]." (p. 130). When Bharadwaja entertained Bharata's army, [illegible]hma, Kuvera, and Indra are each said to have sent down [illegible],000 women (p. 38).

Still worse than nautch women are the dancing girls, attached [illegible] some Hindu temples. This licensed profligacy, under the sanc[illegible]ion of religion, continued in India for nearly three thousand years, without a finger being lifted up in its condemnation. Happily, under the influence of Christianity, higher ideas of morality are now gradually being diffused. Ordinary nautch women are beginning to be condemned, and still more severe judgment is passed upon temple dancing girls.

THE RAMAYANA DISPROVED AS A SACRED BOOK.

This is shown as follows:

1. Its Disregard of Truth.

Hindus consider the Ramayana, not merely an amusing poem, but one of their sacred books. The events it records are considered to be all true, and Rama, on account of his supposed exploits, is one of the gods chiefly worshipped in North India. The book has therefore to be examined in this light. The family motto of the Maharajah of Benares is said to be, "There is no religion higher than truth." In the Ramayana Rama says, "Truth sustaineth the very world. Nothing is superior to truth. The Veda is based on truth." (p. 43).

The poem claims to have been written by the command of the four-faced Brahma, who promised to reveal all the details. Valmiki, seating himself facing the east on a cushion of Kusa and sipping water, through his *Yoga* powers saw clearly all that happened. Brahma made the promise, "No words of thine in this poem shall contain an untruth." (p. i.)

There is this, however, in excuse. Monier Williams says: "The real story does not begin till the 5th chapter of the book. The first four chapters are introductory, and are probably much later in date than the body of the poem."* Valmiki probably made no such claim, and merely considered himself a poet writing a wonderful tale.

Mr. Cowell, Sanskrit Professor at Cambridge, and formerly Principal of the Sanskrit College, Calcutta, says:

"The very word history has no corresponding Indian expression. In the vernaculars derived from the Sanskrit we use the word *itihas*—a compound of three words, *iti*, *ha*, *asa*, which almost correspond in meaning to our old nursery phrase, 'There was once upon a time.' In Sanskrit authors, the name means simply a legend. . . From the very earliest times down to our own day, the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence. It has remained from generation to generation stationary, in that condition which Mr. Grote has described so vividly in the first two volumes of his *History of Greece*. The idlest legend has passed current as readily as the most authentic fact, nay, more readily because it is more likely to charm the imagination; and, in this phase of mind, imagination and feeling supply the only proof which is needed to win the belief of the audience."

The Ramayana is exactly like the fairy tales of Europe for the amusement of children. One of them is called *Jack the Giant-killer*. He is described as killing giants, just as Rama is said to have killed Rakshasas; as Rama owed his success to wonderful weapons, so with Jack. He had four marvellous possessions—an invisible

* *Indian Epic Poetry*, p. 60.

coat, a cap of wisdom, shoes of swiftness, and a resistless sword. When he put on his coat no eye could see him, when he had his shoes on no one could overtake him, his sword could cut out through everything, and when his cap was on, he knew everything he required to know. Young children believe such stories, but in Europe grown-up people laugh at them. Savages everywhere and most Asiatics, even so-called educated men, firmly accept such fables as true.

In the Ramayana disregard of truth is shown in two ways:

1. **By extravagant exaggerations.**—It has already been mentioned that Ayodhya is described as 84 miles long and 70 broad. Lanka as said to be 100 yojanas, or 700 miles, distant from India, (p. 82). At the place where the bridge is said to have been constructed, the distance is only about 60 miles. As there are two islands, Rameswaram and Manaar, the actual distance by sea is 41 miles along a ridge of sandbanks. This it is now proposed to cross by a railway, and surveys have been made.

As already quoted, Williams says, "If a battle is described, nothing is thought of it unless millions of soldiers, elephants and horses are brought into the field." When Ravana went out to battle, [illegible] is said to have had 150 millions of chariots, 300 millions of elephants, 1200 millions of horses and asses, and foot-soldiers unnumbered (pp. 114, 115). When the monkeys and bears assembled to [illegible]de Lanka, "Tara's father had many thousand kotis, Dhumra had [illegible] kotis of bears, Angada had a thousand padmas and a hundred [illegible] (p. 77). A koti is a hundred lakhs; an *arbuda* is a hundred [illegible] a *sanka* is a thousand *arbudas*.

[illegible]**ts monstrous fables.**—The poem is full of beings and [illegible]olly imaginary. Of the Rakshasas it is said, "some had a [illegible]iat of boar, buffalo or tiger; some had legs like a camel, [illegible] a horse or elephant; some had only one hand, others [illegible]eg" (p. 87). The monkeys and others were said to be [illegible]nge their shape at will. Hanuman could swell himself [illegible]ed yojanas, and then diminish himself to the size of a [illegible]84). Before leaving Lanka he went up Mount Arishta, [illegible] miles in height. On account of his weight [illegible]ies of distress, and sank to the level of the [illegible]ble is that he carried a mountain through [illegible]s to Lanka (p. 111).

[illegible]*s, with whom Rama is described as having had no existence.* There never was a [illegible]*ls like Trisiras or with ten heads like* [illegible]*as they were cut off.* The battles were [illegible] the Indian *Jack the Giant-killer.* Only [illegible]llow such wonderful stories.

Williams says:

"Much as the Homeric poems are still admired, no one in any part of the world now dreams of placing the slightest faith in their legends, so as to connect them with religious opinions and practices. But the wildest mythological inventions of the Indian epics are still closely interwoven with *present* faith. In fact, the capacity of an uneducated Hindu for believing the grossest absurdities, and accepting the most monstrous fictions as realities, is apparently unlimited."*

2. Its False Geography.

Before Europeans describe a country, it is visited and the distances carefully measured. In this way maps are drawn so correctly that, guided by them, sailors can go to any part of the world with unerring accuracy. Hindus, on the contrary, sat in their houses, and framed worlds out of their own heads. Hence the central mountain Meru, the seven seas of milk, sugar-cane juice, ghee, curds, &c.

Valmiki was so ignorant of geography that he supposed the sea to wash the foot of the Vindhya Mountains, which are far inland. Thus the monkeys are described as sitting there disconsolate (p. 81). Sugriva describes what the armies to the east, west, north, and south would see. Some well-known mountains, rivers, and people are mentioned; but mixed up with them, there are stor about 60,000 hills of gold, a diamond mountain 100 yojanas height, the regions of darkness, &c. (pp. 78, 79). All these purely imaginary.

3. Its Polytheism and degrading Representations of

Polytheism is a belief in many gods as opposed to *M* a belief in one God. Numerous gods are mentioned in yana, as Brahma, Vishnu, Siva, Indra, Varuna, Krishna

The excuse is made that the gods are one, though v under different names.

Take the three principal gods, Brahma, Vishnu their residences, wives, and children are all different. said to live in Satya-loka, his wife is Savitri; Vishnu l kuntha, his wife is Lakshmi; Siva lives in Kail be Parvathi. Different dispositions and act gods. Several times they are said to hav

If the 33 crores of the Hindu gods a well be said that the 28 crores of peop houses, wives, children, occupations, a one, why are they reckoned as amountin

This is only an excuse for the folly by those who are somewhat more i

* *Indian Epic Poetry*

Rammohun Roy says: "The Hindus firmly believe in the real existence of innumerable gods and goddesses who possess in their own departments full and independent powers, and to propitiate them, and not the true God, are temples erected and ceremonies performed."

The Hindus themselves call their religions by the name of the particular deity they worship, as *Siva Bhakti, Vishnu Bhakti,* &c. The vast majority would be indignant at the supposition that their own religion and the detested heresy of their opponents, are after all the same.

Degrading representations are given of the gods. Ravana is said to have so frightened them that Indra became a peacock, Yama, a crow, Kuvera a lizard, and Varuna a swan. (p. 127).

There are no such beings as the gods mentioned in the Rama-ana; they are fabulous like the Rakshasas and Hanuman. Swarga, the heaven of Indra, is said to be on the top of Mount Meru, 84,000 yojanas in height. As the earth is only about 8000 miles in diameter, there cannot be any such mountain. The gods of the Ramayána are like the thousands of gods in other countries,—the mere inventions of men.

Among all enlightened nations of the world, only one God is ow acknowledged. The polytheism of the Ramayana shows that is not inspired by Him.

4. Its False Promises.

he passages below were probably not written by Valmiki, led afterwards by Brahman editors:

Ie that readeth this sacred, sin-destroying, merit-bestowing of Rama, like unto the Veda itself, becometh cleansed from And the man that readeth this Ramayana, conferring f days, after death is honoured in heaven, along with his dsons, and relations." p. 1.

Sixth Book ends as follows:

sacred poem, the first of its kind, was composed by Ie who hears it shall be freed from all sins. Persons children shall obtain them, and it will also confer ing hearing it may conquer the earth, and subdue his story one may attain long life; one living in return home and enjoy the company of his is kept in a house, it is not disturbed by , people attain the accomplishment of all

Uttara Kanda is similar:

gle verse of this poem, one who hath no having no riches gets them; and people By reading even one sloka, people are n they commit every day." p. 135.

Can any sensible man believe such promises? Every day's experience shows them to be false. How many have read or heard the Ramayana who yet have neither obtained sons nor riches? It is a terrible delusion to think that by reading even one sloka people are freed from all sins. The Ramayana, at death, will prove a refuge of lies to those who put their trust in it.

The Character of Rama.

As already mentioned, there is much to admire in the character of Rama. He is represented as most dutiful to his parents, as cheerfully consenting to go to the forest for 14 years that his father might not break his word; he cherished no feelings of revenge towards Kaikeyi. On the whole, he is described as truthful, although twice he is said to have lied. When his father was following the chariot, he told Sumitra to drive on and tell the King on his return that he had not heard him (p. 26). Again, he told Surpanakha that his brother Lakshman was unmarried. (p 54).

Sita accused him of "vindictiveness without cause." With his bow and arrows he was fond of shooting the ranging deer. (p. 50). Rama said to Bali, "I may also kill thee whether thou dost fight or not, since thou art only a monkey." p. 73.

He was passionate. In his rage when Sita was lost, he wished to destroy all creation. Lakshman had thus to reprove him. "Do not yield to anger. Let not the three worlds be undone for the crime of a single person." p. 66.

But the greatest stain upon Rama's character is his [illegible] and cruel treatment of Sita. When she was recovered he told [illegible] "It was not from love to thee that I have undergone such [illegible] but to uphold the dignity of my family. I suspect thy [illegible] fulness; go where thou wilt." Sita, thus degraded before [illegible] assembly, said, "Hast thou forgotten the day when I [illegible] hand in thine? hast thou forgotten my faithful love in [illegible] sorrow?" p. 119, 120.

When Sita told Lakshman to prepare the fire, [illegible] looked wistfully at his brother; but no pity was shown [illegible] weeping queen, and at his command a funeral pile was [illegible] none daring to speak or even look at Rama. p. 120.

Again, when Sita was pregnant, although [illegible] be pure, on account of some idle talk he [illegible] any explanation. During her twelve years [illegible] her, never sent a kind message; never inquired [illegible] children that were born. When through [illegible] brought to him, he again proposed a [illegible] innocence. This was too much for [illegible] faithful wife, and she died before them all.

Rama showed the same want of mor[illegible] among Hindus. On account of false rem[illegible]

and unjustly towards his loving and innocent wife who had suffered so much. There is a Latin proverb, "Let justice be done though the heavens should fall." The motto of a Scottish family is, "They say! What say they? Let them say." We should always do what is right, whatever others may say.

Rama as a Deity.—The people of India generally do not regard Rama merely as the hero of an amusing tale, but as a god to be worshipped. He is said to have been the half of Vishnu. In North India especially, Rama is invoked. If Rama did not know where his wife was confined, how will he know when his worshippers call upon him?

It has been shown that the poem is full of fables and false statements. In some respects it resembles the poems of Homer, but the descriptions are far more exaggerated. Rama never fought the battles described, for such beings as Ravana never existed. There may have been a king named Rama who made himself famous in Oudh, but that is all.

THE TRUE INCARNATION.

Although the Hindu accounts of supposed incarnations, like those of Vishnu as a Boar, as Rama, Krishna, and others, are only imaginary, they recognize the idea of God becoming man to lighten the burden of pain and misery under which the world is ng. From the earliest times, men, weak and helpless in ves, have been looking for a great Deliverer. A short t will now be given of one in whom the world's hopes are ealized,—the *Nishkalank* or spotless Avatar.

od created man pure and holy, but he sinned. Still, before t parents left Paradise, the promise was given that one, ed from Eve, would overcome Satan. This promise was l several times during the next 4000 years. He was to be a virgin; He was to perform wonderful works; His hands were to be pierced; He was to be buried in a rich man's was to rise from the dead and establish a kingdom no end.

Christ, the God-man for our salvation, was go at Bethlehem, a small town in Palestine, dia and England. His mother was the as born through Divine power. Of Jesus that "He was filled with wisdom, and the m." When twelve years old, He went to sitting in the midst of the learned men, asking them questions. When His parents "Wist ye not that I must be about my He afterwards went home with them, and

"was subject to them. And Jesus increased in wisdom and stature, and in favour with God and man."

Jesus was born, not in a palace, but in the family of a poor man, though of royal descent. Till He was thirty years of age, He worked as a carpenter, supporting Himself and helping His mother. He can therefore sympathize with the great mass of mankind, who must live by their labour.

The Teaching of Christ.—The first recorded discourse of Jesus Christ was at Nazareth, where He read the following passage from the prophet Esaias, or Isaiah, explaining His object in coming to the world:

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This day, He said, is this scripture fulfilled.

He summed up our duty in the two great commands:

Thou shalt love the Lord thy God with all thy heart:

Thou shalt love thy neighbour as thyself:

He taught that sinful thoughts are forbidden as well as acts. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Men are defiled, not by what they eat, but by evil thoughts, covetousness, pride, thefts, adulteries, &c.

He taught often by parables, explaining heavenly tr earthly things. One of them, given briefly below, show willingness to receive repenting sinners:

A son asked from his father the portion of goods that him. As soon as he had received it, he went to a far c where he soon spent all that he had among wicked com He was so poor that he was sent to take care of swin hungry that he would gladly have filled his belly with so food that the swine did eat.

Afterwards he thought that while he was starvi servants had enough and to spare. Then he will arise and go to my father, and will say t sinned against heaven and in thy sight, a be called thy son." As soon as his fathe fell on his neck, and kissed him. Then t vants, "Bring forth the best robe and ring on his hand, and shoes on his feet." make ready the daintiest food. Full of j was dead and is alive again; he was lost a

He taught us to address God as "Our F which follows the brotherhood of man

Well might it be said of the teaching of Jesus Christ, "Never man spake like this man."

The Miracles of Christ.—When a king sends an ambassador, he gives him a letter bearing the royal seal. We may suppose that any messenger from God to man will be able, in some way, to show his authority.

Jesus claimed to be the Christ, the promised Saviour. How did He prove this? John sent his disciples to ask Jesus, "Art thou He that should come, or look we for another?" The reply of Jesus was, "Tell John how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised." Nicodemus said to Jesus, "We know that Thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him."

Jesus Christ did not go about with a bow and arrows slaughtering deer and fighting with imaginary Rakshasas. He used His miraculous power—not to destroy life, but to save it.

The Death of Christ.—Jesus Christ, as it was foretold, died on the cross. It may be asked, why could Jesus not save us without dying?

If a king allowed his laws to be broken with impunity, all his subjects would be tempted to rebel. Much more must this be the case with the Great Ruler of the Universe. From the earliest times the consciences of men have told them that sin deserves death. Hence the institution of sacrifices. The offerer, putting his hand on the head of the victim, said, "I give thee this life [illegible] of mine." He confessed that he deserved to die, but hoped the life of the animal would be accepted instead of his. Every hymn in the Rig-Veda alludes to sacrifice. Christianches that "without shedding of blood there is no remission Among the Jews, God accepted the lamb offered in sacrisubstitute, in view of the Saviour who was to come. Jesus he God-man, took upon Him the sin of the world, and it by His death, so that God can now pardon all who e in Jesus, repenting of their sins.

Jesus *willingly* offered Himself in our stead. The illustration metimes used of a kind man paying the debt of a poor man, hus saving him from prison. It would be wrong to *force* a on to pay the debt of another, but if he does it of his own o, there is no injustice.

When a father sees his son suffer, he feels the pain as much as ld. The death of Christ shows the love of God, the Father, as that of Christ. The Bible says, "God so loved the world, ave His only-begotten Son, that whosoever believeth in ld not perish, but have everlasting life." *John* iii. 16.

Resurrection and Parting Command of Christ.—Jesus o death and buried, but on the third day He rose from the

dead. Before ascending to heaven, He commanded His disciples to go and teach all nations. They were to call upon people to repent, to be truly sorry for their sins, and to forsake them. Pardon was promised to all who truly repented and accepted Jesus as their Saviour. He would answer for their sins, and they would be considered innocent. The apostles were to offer these blessings to all nations, beginning at Jerusalem, where Jesus was crucified.

When the first Christian Missionaries came to Europe, the country was full of idol temples, somewhat like India at present. The whole force of the Roman Emperor, the most powerful that the world ever saw, was exerted for more than two centuries to support heathenism, and prevent the spread of the Gospel. But it was in vain. There is not at present a single worshipper of the "great goddess Diana," or of the image that was reported to "have fallen down from Jupiter." Christianity is now professed by all the enlightened nations of Europe and America, and it is spreading throughout the earth. The Temples of Vishnu and Siva, the shrines of Buddha and Confucius, will yet be similarly deserted, and from East to West only one God, "Our Father in heaven," will be acknowledged.

The Character of Jesus Christ.—This is best shown by His life as recorded in the Gospels. His leading features were love and purity.

He taught that our duty to our fellow-men is included in *love*. It is said of Himself that He "went about doing good." Sometimes He was so engaged in teaching the people or working miracles, that He had no time even to eat. None who came to Him were sent empty away. It is said of the sick, that "He healed them all." He directed that the claims of strangers, widows, orphans, the poor and the sick, should receive special attention.

He was holy, harmless, undefiled, and separate from sin. No guile was found in His mouth. He was full of grace and truth. He challenged His bitterest enemies to find in Him any stain.

Instead of spending His life in pleasure, He was a man of sorrows and acquainted with griefs. His life was one of privation. It is said of Him that He had not where to lay His head. He sympathized with all our sorrows. He wept with Martha and Mary at the grave of their brother. His griefs and sorrows were ours. "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon, and with His stripes we are healed."

His teaching was, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." When dying on the cross He prayed for the murderers, saying, "Father forgive them, for they know not what they do."

Truly this was the Son of God, the spotless Incarnation.

A National Religion.

A cry is raised by some educated Hindus for a *National* religion. It is thought degrading to India to have any other religion than her own.

There is no national geography, astronomy, chemistry, geometry, &c. Science is one all the world over. It is the same with religion. If each country had its own god, there might be different religions; but all enlightened men are now agreed that there is only one God, the Creator, Preserver, and Governor of the Universe. The Brotherhood of Man is similarly acknowledged:

Since God is one and all men are alike His children, it is reasonable to suppose that He has given only one religion. A *national* religion shows that it is not the *true* religion.

The most enlightened countries in Europe and America accepted a religion first made known to them by Asiatics, and did not reject it from false patriotism, saying "We must have national religions."

An Indian poet says: "The disease born with you will destroy you: the medicine from a far-off mountain not born with you, will cure that disease."

Of all false patriotisms that is the worst which seeks by sophistry to defend erroneous beliefs because they are national. It promotes hypocrisy and disregard of truth among its advocates, while it is a grievous wrong to their ignorant countrymen, tending to perpetuate the reign of superstition.

The Claims of Christianity to Consideration.

[illegible]intelligent man should have some acquaintance with all [illegible]t religions of the world, but Christianity deserves special [illegible].

[illegible]ated Hindus have accepted western geography and [illegible] as correct; they eagerly adopt western inventions like [illegible] and the electric telegraph; they are now desirous of [illegible]tative government, which is also of western origin. The [illegible]n accepted by the westerns as superior to their original [illegible]titions, deserves at least the attentive examination of the [illegible]s. It is as vain to attempt to defend the *religion* of the [illegible]ana as to defend its *geography*. Both are equally erroneous. [illegible] is Christianity which has mainly raised painted savages to [illegible]-front of civilization. Gladstone, one of the greatest [illegible] of modern times, says, that for "the last fifteen [illegible] years Christianity has always marched in the van of all [illegible]provement and civilization, and it has harnessed to [illegible]hat is great and glorious in the human race." Christian[illegible] religion of men like Milton, Newton, Johnson, and [illegible]kespeare, the greatest of writers, ends his will with

these words: "I commend my soul into the hands of God my Creator; hoping and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting."

Christianity alone has a Saviour. Every thoughtful man feels the burden of guilt which he carries about with him; in the battle with evil which every man should fight, he feels that he needs help. Christianity provides both. Alone we entered the world; alone we depart. Christianity does not leave us to pass tremblingly into an unknown eternity; it promises the Saviour's presence with us in that trying hour, and comforts us with the hope of a blessed immortality.

Let the reader seriously ponder the foregoing remarks. For further information he is referred to *Short Papers for Seekers after Truth* (1 An.) or to Dr. Murray Mitchell's *Elements of Christian Truth,* (1½ As.) containing lectures to educated Hindus; but, above all, to the *New Testament,* obtainable in any of the Bible Depôts scattered over India.

Lastly, let the reader earnestly ask God, his Father in heaven, for divine light. The prayer of the Brihad Aranyaka Upanishad may be offered, but in a higher sense: "*From the unreal lead me to the real; from darkness lead me to light; from death lead me to immortality.*"

INDEX.

(Names that occur very frequently are not included.)

iti, 8.
astya, 6, 51, 52, 53, 58, 78, 125, 129.
alya, 9, 129.
mpana, 58.
, 92, 107.
isha, 12.
ya, 46, 47.
as, 78.
, 78.
s, 3.
a, 129.
as, 1, 9, 15, 38, 48, 59, 79, &c.
a, 94, 141.
129.
iti, 53.
ja, 25.
4, 86, 87, 90.
79.
dha, 2.
i, 67.
, 69, 71, 72, 73, 77, 79, 129,
, 28, 29, 37, 38, 39, 45, 122,
nya Upanishad, 156.
28, 38.
s, 145-148.
. Claims of, 149.
essor, 140.
94, 95.
21, 23, 38, 48, 50, 51, 61,
Drunkenness, 137.
Dundhubha, 71, 72.
Durdhana, 92.
Durvasas, 134.
Dushena, 54, 56, 57, 58, 59.
Dutt, Mr. Manmatha Nath, xiv.
Dutt, Mr. R. C. 137.
Dwivida, 77, 95, 96.

Fate, 22, 42, 66, 67, 74, 98, 103.

Gadhi, 7, 10.
Gandharvas, 38, 45, 49, 52, 56.
Ganges, 8, 27, 28, 31, 36, 37, 46, 78.
Garuda, 52, 59, 95, 106.
Gautama, 9.
Geography of the Ramayana, 142.
Gladstone, quoted, 149.
Godavari, 53, 63, 66, 78.
Gomati, 27.
Gorresio, x.
Girivraja, 31.
Griffith, Mr. R. T. viii, xiv, 98.
Guha, 27, 36, 40, 137.

Haihayas, 129.
Harischandra, 11.
Hastinapura, 31.
Hema, 80.
Heti, 125.
Himavat, 71, 79.

Iliad, xi.
Ilwala, 52.
Incarnation, The True, 145.
Indrajit, 92, 93, 96, 98, 104, 105, 110, 112, 113, 114.

Jack the Giant-killer, 140, 141.
Jahnavi, 27.
Jahnu, 27.
Jamadagni, 15, 22.
Jambavan, 5, 77, 81, 82, 94, 111, 113.
Jambumali, 91.
Janaka, 3, 7, 10, 13, 14, 23, 47.
Janarthana, 58, 62, 64.
Jatayus, 53, 63, 66, 67, 81.
Jawali, 43, 44, 45

Kabandha, 67.
Kala, 134.
Kamadhenu, 10.
Kanda, 79.
Kasi, 3.
Kasyapa, 53.
Keralas, 78.
Khara, 45, 54, 55, 56, 58, 57, 59.
Kishkindha, 69, 71, 75, 76, 99, 121.
Kumbha, 112.
Kumbhakarna, 54, 88, 89, 97, 108, 109, 110, 125.
Kunjar Mount, 78.
Kusa, 2, 132, 133.
Kusadwaja, 14.
Kusanabha, 7.
Kuvera, 38, 79, 96, 125.

Lanka, 64, 83, 84, 93, 95.
Lava, 2, 132.
Licentiousness, 139.

Magadha, 3.
Mahabharata, xi. 9.
Maharsva, 97, 183.
Mahendra, 15, 16, 78, 83, 94, 96.
Mainaka, 83, 94.
Mainda, 77, 96.
Makaras, 96.
Malayavan, 102, 125.
Mandakarni, 51.
Mandakini, 38, 41, 42.
Mandhata, 128.
Mandodari, 86, 117, 126.
Manthara, 18, 19, 34, 35, 42, 137.
Manu, 27, 53, 116.
Maricha, 7, 58, 59, 60, 61, 62, 65.
Marichi, 44,
Maruts, Birth of, 9.
Matali, 115, 117.
Matanga, 71, 79, 125.
Maya, 80.
Mayavi, 70.
Menaka, 12.
Meru, 50, 78, 83.
Metre of Ramayana, vii.
Mlechchas, 79.

Nandigrama, 45, 46.
Narada, 1.
Narayana, 17.
Nikambha, 112.
Nila, 74, 78, 76, 107.
Nimi, 14.
Nisakara, 82.
Nishadas, 27, 40, 59.

Ocean, 80, 83, 99, 110.
Oman, xiv.

Pampa, 68, 69.
Panchapsaras, 51.
Panchavati, 53.
Pandyas, 78.
Parasu-rama, 15, 137.
Polygamy, 138.
Polytheism, 142.
Praghasa, 92.
Prahasta, 93, 97, 98, 101, 102, 103,
Prastabana, 75.
Pulastya, 125, 129.
Punjikasthala, 97.
Pushpaka, 85, 121, 126.
Put, 43.

Rambha, 12, 128.
Religion, National, 149.
Rishyamuka, 68, 79.
Rishyaringa, 3.
Romapada, 3.
Ruma, 75, 77.

Sagara, 8.
Sakra, 43.
Sambuka, 132.
Sampati, 81, 82, 104.
Sarabhanga, 49.
Sarama, 102.
Sarun, 101.
Sardula, 99, 101.
Satabala, 78.
Satananda, 10, 13.
Saurastra, 78.
Savari, 68.
Savarna, 78.
Sayamprabha, 80.
Sindhu, 98.
Sinhika, 84.
Slavery, 137.
Soma-pa, 137.
Somagiri, 78, 79.
Suka, 86, 99, 101.
Sukesa, 125.
Sumali, 126.
Sunasepha, 12.
Suparsva, 81.
Surabhi, 33.
Surasa, 83.
Surpanakha, 54, 55,
Sushena, 5, 78, 115
Sutikshna, 49, 50,
Suvela, 100.
Swastika, 37.

sa, 26.
72, 74, 75, 76, 121, 138.
ka, 6, 58.
ngalas, 96.
ata, 88, 105.
kuta, 103, 111, 125.
navandhu, 125.
ipura, 15.
isanku, 11, 12.
isiras, 57, 110, 4,141.

mila, 47

ra, 78.
uki, 8, 78.
pi, 52.
vati, 127.
ujjihva, 101.
lha, 48.

Virupaksha, 8, 92, 104.
Visvakarma, 38, 84, 85.
Vrihaspati, 5.
Vivasvat, 44.
Vrita, 81.

Weber, xi.
Westminster Review, viii.
Wheeler, xiv.
Williams, Sir Monier, viii, ix, x, xiii. 140, 141, 142.
Wind-god, Pavana, 69, 83, 91, 95.
Women, Position of, 138.

Yama, 30, 76, 87, 116.
Yamuna, 78.
Yavanas, 79,
Yupaksha, 92.

ENGLISH PUBLICATIONS

FOR

INDIAN READERS.

THE SACRED BOOKS OF THE EAST DESCRIBED AND EXAMINED.

RECENT IMPORTANT ADDITIONS.

Great facilities are now afforded for inquiry into the reli
of the world. The principal books have been translate
scholars who have devoted their lives to their study. A
those available the first place must be given to the magni
series of the SACRED BOOKS OF THE EAST, edited by Professo
Müller; but Trübner's *Oriental Series*, the *Journals of the*
Societies, and writers like Muir and Griffith, have also contr
valuable materials.

Such works, however, are voluminous and costly,
only to a limited number. It is proposed, therefore,
popular accounts of the principal books. The plan is t
explanatory introduction, a correct summary of each
remarks at the end, reviewing its character.

Attention is invited to the following volumes of
lately issued:

THE BRAHMANAS OF THE VEDAS. 8vo. 232 p
Rev. K. S. MACDONALD, M.A., D.D., Author of *The*
gion. 8 As. Post-free, 10 As. Half cloth, 12 As.

Accounts are given of the Brahmanas of the Rig Veda, Sama Ve
White Yajur Vedas, and the Atharva Veda, showing the development
The state of Society, the Human, Horse, and other Sacrifices, the God
of the Brahmanas are described, with many interesting details.

THE RAMAYANA. 8vo. 180 pp. 7 As. Post-free, 8
cloth, 11 As.

A full abridgment of this celebrated poem is given in English, wi
notes, where necessary. An introduction treats of the author and
with explanations of its aims by eminent Oriental scholars; it is
Mahabharata and the Greek epic poems. The Review descr
society during the time of the author; the claims of the poem
are examined; and, in conclusion, an account is given of the
Avatar.

THE SACRED BOOKS OF THE EAST DESCRIBED AND EXAMINED.

THE MAHABHARATA:

AN ENGLISH ABRIDGMENT,

WITH

INTRODUCTION, NOTES, AND REVIEW.

Intended to give an outline of the leading story and some of the principal episodes of this Encyclopædia of Hinduism; with such explanations as will enable the Poem to be better understood.

COMPILED BY

JOHN MURDOCH, LL.D.

AN LITERATURE SOCIETY FOR INDIA:
ONDON AND MADRAS.

1898.

CONTENTS.

Page

INTRODUCTION 1

Title, 1; Subject, 2; Authorship, 2; Probable Origin, 2; Growth of the Poem, 3; Date, 4; The Rámáyana and Mahábhárata compared, 4; Geography of the Poem, 7; Genealogical Table, 7; Metre, 8; Text, 9; Translations, 9.

BOOK I.

ADI-PARVA. 10

"First Book." An account of the origin of the poem, the genealogy of the two families, and the rivalries between them.

BOOK II.

SABHA-PARVA 30

"Assembly Book." The assembly of the princes at Hastinápura, when Yudhisthira lost his kingdom, and the Pándavas had to retire into exile.

BOOK III.

[illegible]ANA PARVA 37

[illegible]ook." The life of the Pándavas in the Kámyaka forest, [illegible]tory of Nala and other episodes.

BOOK IV.

[illegible] 58

[illegible]." The adventures of the Pándavas in the thirteenth [illegible]r exile, while they were in the service of King Viráta.

BOOK V.

... ... 62

The preparations of both sides for war.

BOOK VI.

[illegible]ISHMA-PARVA 74

An account of the battles fought while Bhishma commanded the Kaurava army, including the Bhagavad Gítá.

BOOK VII.

DRONA-PARVA 86

An account of Drona's leadership and death.

BOOK VIII.

KARNA-PARVA... 93

Karna's leadership and death.

Book IX.

Salya-Parva 96
Salya's leadership and death; the Kurus reduced to four survivors.

Book X.

Sauptika-Parva 101
"Sleeping Book." The destruction of the Pándava army while asleep.

Book XI.

Stri-Parva 105
The wives of the Kurus and Pándavas lament over the slain.

Book XII.

Shanti-Parva 108
"Book of Consolation." A long didactic discourse by Bhíshma on the morals and duties of kings.

Book XIII.

Anusasana-Parva 116
"Book of Precepts." Discourses on morals, mixed up with tales and legends; Bhishma's ascension to heaven.

Book XIV.

Aswamedha-Parva ... ... 12[illegible]
An account of the performance of the Horse Sacrifice by Yudhi[illegible]

Book XV.

Asramvasika-Parva ... ...
"Hermitage Book." A description of hermitage life.

Book XVI.

Mausala-Parva ... ...
"The Book of Clubs." The deaths of Krishna and Balar[illegible] submersion of Dwáraká by the sea; and the mutual d[illegible] of the Yádavas.

Book XVII.

Mahaprasthanika-Parva ... ...
"The Book of the Great Journey." The departure of the P[illegible] from Himavat on their way to Indra's heaven.

Book XIII.

Swargarohana-Parva 136
'Book of the ascent to Heaven.' Entrance into heaven of the five brothers and their wife Draupadi.

Review.

State of Society, 140; Good Points of the Mahábhárata, 145; Defective Teaching, 146; The true Avatára, 154; The Great War, 155.

Index 157

List of Publications.

THE MAHABHARATA.

INTRODUCTION.

Of the influences which have moulded the character of the Hindus, the most powerful have been the two epic poems—the RAMAYANA and the MAHABHARATA. To the bulk of the people, the former has more attractions from its greater unity, and the pre-eminence of its chief characters,—Rama and Sita. The latter poem, while it contains many scenes appealing to the imagination, has had a greater effect upon the Indian intellect through its Bhagavad Gítá, while its fables and aphorisms have aided in fashioning the daily life of the people. Even when the poems have not the slightest claims to historical truth, they present faithful pictures of the manners and customs of the times. As such, they deserve the careful study of all who wish to become acquainted with the inner life of the Hindus. A summary has been given of the Rámáyana ;* a similar attempt is now made to give some idea of the main story of the Mahábhárata. Only a few of the principal episodes have been noticed, and no attempt has been made to summarise the long disquisitions on the duties of kings, etc. In the LAWS OF MANU will be found the chief rules laid down.

—The literal meaning is 'The great Bhárata.' Monier-ays: "The title of a book is often in the neuter e word like *kāvyam*, 'a poem,' being understood. d with which *Mahā-bhāratam* agrees may be either historical poem,' or *yuddham*, 'war.' It is curious *graha-parva*, or introductory summary, the word said to be derived from its large size and great the poem is described as out-weighing all the nd mystical writings together." It is added to the eighing by the celestials, "He that knoweth its ed from all his sins."

ANA. 8vo. 180 pp. 7 As. Post-free, 8½ As. Half 11 As.

of this celebrated poem is given in English, with explanatory . An Introduction treats of the author and age of the poem, s aims by eminent Oriental scholars ; it is compared with the reek epic poems. The review describes the state of the author ; the claims of the poem to be a sacred book nclusion, an account is given of the Nishkalank or

Subject.—"The central story of the epic," says Frazer, "revolves round the rivalries between the Kurus, the hundred sons of Dhritaráshtra, descendant of Bhárata of the Lunar dynasty, the fabled conqueror of all India north of Delhi, and the five Pándava princes, said to be sons of Dhritaráshtra's elder brother, the pale-skinned Pándu. The *Mahábhárata* is thus made to represent a great contest between the descendants of Bhárata, for the possession of North India, ever known as the land of Bhárata, or Bhárata Varsha.

"The rivalries of the warrior heroes end in eighteen battles fought on the plain of Kurukshetra, in which the Kurus are exterminated and the Pándavas gain the kingdom, perform the great horse-sacrifice, denoting their universal sway, and finally, after a glorious reign, take their long and lonely journey towards Mount Meru, there to enter the Heaven of Indra."*

Authorship.—The reputed author is Krishna Dvaipáyana (Island born). He is said to have taught the poem to his pupil Vaisampáyana, who afterwards recited it at a festival to King Janamejaya.

Monier-Williams says: "The Hindus invest this personage, whoever he was, with a nimbus of mystical sanctity, and assert that he was also the arranger of various other celebrated religious works, such as the Vedas and Puránas. He is called Vyása, but this is, of course, a mere epithet derived from the Sanskrit verb *vy-as* meaning to dispose in regular sequence, and therefore would be equally applicable to any compiler."

As Sudras and women are debarred from hearing the Vedas Vyása is said to have composed the Mahábhárata for the

Probable Origin.—Frazer gives the following expl

"Side by side with the Vedic literature there existed times that may stretch back to the mists of Indo-Germ the legends of tribal warriors and their heroic deeds. T among the people as their national folk-songs, and were to court, from homestead to homestead, by travelling the professional bard, with his store of songs, is kno India from north to south, from east to west.

"Throughout the two great compositions, known bhárata and Rámáyana, there lies a substratum of this narrative.

"In the west, in the land of the Kuru Panchálas in the land of the Kosalas, the local bards, from tim sung the heroic deeds of the tribal heroes and deities, fiction, natural and supernatural into short and dis pictures, wherein the characters move free and l folk-songs and supernatural legends of local ab

* *Literary History of India*, p.
† *Indian Wisdom*, p. 371.

outside the stately purposes for which early Brahmanism had set itself, in sovereign isolation, apart from the mass of the people. The time, however, came when it had to recognise the existence of traditions, thoughts and aspirations, other than its own. Some compromise had to be made; a bond of friendship and alliance had to be entered into with the mass of local history, superstition, and religion, so that they might be assimilated into Brahmanic literature, and pass as part of the armoury of priestcraft. The compromise was one of bondage ill-suited to the Aryan genius, and as a consequence the traces of it are patent everywhere.

"The cultured and learned Brahmans accordingly wove into two colossal verse poems, one for the West of India, one for the East, all the floating mass of epic tradition, demonology, and local worship, essaying, in the effort, to unite the whole into connected stories. So far as the epic portion is concerned, its movements were foreign to Brahmanic instincts and genius. The Brahmans were subtle dreamers and thinkers. They had drawn themselves apart from the warrior class and warrior ways, yet they now find themselves called upon to glorify and dramatise the acts of heroes, and to depict the stirring scenes of strife and bloodshed. So far as demonology and hero-worship were concerned, the Brahmans had long ceased to build up for themselves even the indistinct outlines of the Vedic gods, and yet they essayed to clothe the local heroes, demons, goblins, and fierce deities, with the cast-off armour and attributes of their Indra, Súrya, Rudra, and following train of Devas." 212.

wth of the Poem.—In its present form the Mahábhárata, g 220,000 long lines, is the longest Epic poem the ever produced. It is, however, not so much a poem gle subject, as a vast cyclopædia of Hindu mythology, history, ethics, and philosophy. There is a saying, ot in the Mahábhárata, is not in Bhárata (India)." s we now possess it, cannot possibly be regarded g the original form of the poem. Its compilation e proceeded gradually for centuries. It seems hrough several stages of construction and recon- nally arranged and reduced to orderly written ahman or Brahmans, whose names have not been Monier-Williams quotes the following with regard to tages :—

Lassen considers that it may be proved from an he Introduction to the Mahábhárata that there were workings up of that poem by different authors. The sion, called simply *Bhárata*, which contained only n with the history of Manu, the progenitor of the ry class, (Adi-parvam 3126), and a short section— e of Vyása, and how he appeared at the Snake the request of Janamejaya, he commissioned he story of the strife between the Pándavas and

Kauravas I. 2208, &c.)—might have formed the introduction to this oldest Bhárata. The second reconstruction or recasting of the poem—thought by Professor Lassen to be identical with the Itihása mentioned in Asvaláyana's Gribya-sútras, and recited at Saunaká's Horse-sacrifice—took place about 400 B.C. It began with the history of King Vasu, whose daughter Satyavatí was mother of Vyása; and the section called *Paushya* (I. 661), the antiquity of which is indicated by its being almost entirely in prose, might have served as its introduction. The section called *Pauloma* (I. 851) probably formed the commencement of the third reconstruction of the great epic, which he considers must have preceded the era of Asoka."*

Date.—Monier-Williams says:

'This huge epic is in all probability later in date than the Rámáyana. That at least a portion is later than the Rámáyana can hardly be doubted, as the story of Ráma in the 3rd book appears to be an analysis made from the Rámáyana itself. That the greater part is later than Alexander's invasion may be conjectured from the frequent references to the Yavanas or Greeks (*i.e.* Ionians, a term afterwards applied to the Muhammadans), who must have come into contact with the frontier of India, and penetrated here and there into the interior at a period prior to the principal events of the poem. It is also noticeable that in the Rámáyana the wives of Dasaratha do not burn themselves with their husband, whereas in the Mahábhárata, Mádri, the most dearly loved of the two wives of Pándu, really makes herself a Satí.

'Many of the legends are Vedic, and of great antiquity—quite as any in the Rámáyana, or even older; while others again, more modern, probably interpolated during the first century Christian era. In fact, the entire work may be compared to congeries of geological strata. The principal story, which occ more than a fifth of the whole, forms the lowest layer; but so completely overlaid by successive incrustations, and compacted together that the original substratum is not traceable. If the successive layers can ever be critically separated, the more ancient from the later additions, element from the purely fabulous, it may be expected thrown on a subject still veiled in great obscurity the early history of India, both religious and politica

The Ramayana and Mahabharata compared mentioned, the Mahábhárata contains 220,000 Rámáyana 48,000; but the main story of the forme than that of the latter. Monier-William says:

"The Mahábhárata is not one poem, but a co poems; not a *Kávya*, like the poem of Válmiki, by *Itihása*, by many authors. This is one great d comparing it with the Rámáyana. In both Epics th about which are collected a multitude of oth

* *Indian Wisdom*, p. 371.
† *Indian Epic Poetry*, pp. 16–1

Mahábhárata the main narrative only acts as a slender thread to connect together a vast mass of independent legends and religious, moral, and political precepts; while in the Rámáyana the episodes, though numerous, never break the solid chain of one principal and paramount subject which is ever kept in view. Moreover, in the Rámáyana there are few didactic discourses and a remarkable paucity of sententious maxims

"It should be remembered that the two Epics belong to different periods and different localities. Not only was a large part of the Mahábhárata composed later than the Rámáyana, parts of it being comparatively modern, but the places which gave birth to the two poems are distinct. The Mahábhárata describes a conflict between rude colonists in a district nearer to the earliest settlements of the Aryans, while the Rámáyana is concerned with a more established kingdom (Kosala), and a more civilized and luxurious capital city (Ayodhyá).

"Moreover, in the Rámáyana the circle of territory represented as occupied by the Aryans is more restricted than in the Mahábhárata. It reaches to Videha or Mithilá and Arya in the East, to Su-ráshtra in the South-west, to the Yamuná and great Dandaka forest in the South. Whereas in the Mahábhárata (as pointed out by Professor Lassen) the Aryan settlers are described as having extended themselves to the mouths of the Ganges in the East, to the mouth of the Godavari on the Coromandel Coast, and to the Malabar Coast in the West; and even the inhabitants of Ceylon (Sinhala) bring tribute to the Northern Kings. It is well known that in India different customs and opinions frequently prevail in districts almost adjacent; and it is certain that Brahmanism never gained the ascendency in the more martial north which it acquired in the neighbourhood of Oude, so that in the Mahábhárata we have far more allusions to Buddhistic scepticism than we have in the sister epic. In fact, each poem, though often running parallel to the other, has yet a distinct point of departure; and the Mahábhárata as it became current in various localities, diverged more into by-paths and cross-roads than its sister. Hence the Rámáyana is in some respects a more finished composition than the Mahábhárata, and depicts a more polished state of society, and a more advanced civilization. In fact, the Mahá-bharáta presents a complete circle of post-vedic mythology, including many myths which have their germs in the Veda, and continually enlarging its circumference to embrace the latter phases of Hinduism, with its whole train of confusing and conflicting legends. The same legend is sometimes repeated in different parts of the Mahábhárata with considerable variations; as, for example, the story of the combat of Indra with the Demon Vritra. Compare the account in the Vana-parva with that in the Santi-parva.

"From this storehouse are drawn much of the Puránas, and many of the more recent heroic poems and dramas. Here we have repeated many of the legends of the Rámáyana, and even the history of Ráma himself (Vana-parva). Here also we have long discourses on religion, politics, morality, and philosophy, introduced without any particular connection with the plot. Here again are most of the narratives of the incarnation of Vishnu, numberless stories connected with the worship of Siva, and various details of the life of Krishna. Those which especially

bear on the modern worship of Krishna are contained in the supplement called Hari-vansa—which is itself a long poem—consisting of 16,374 stanzas *— longer than the Iliad and Odyssey combined. Hence the religious system of the Mahá-bhárata is far more popular, liberal, and comprehensive than that of the Rámáyana. It is true that the god Vishnu is connected with Krishna in the Mahá-bhárata, as he is with Ráma in the Rámáyana, but in the latter Ráma is everything; whereas in the Mahá-bhárata, Krishna is by no means the centre of the system. His divinity is even occasionally disputed as by Sisupála. The five Pándavas have also partially divine natures, and by turns become prominent. Sometimes Arjuna, sometimes Yudhishthira, at others Bhima, appears to be the principal orb round which the plot moves. Moreover, in various passages Siva is described as supreme, and receives worship from Krishna. In others, Krishna is exalted above all, and receives honour from Siva. In fact, while the Rámáyana generally represents one-sided and exclusive Brahmanism, the Máhá-bhárata reflects the multilateral character of Hinduism, its monotheism and polytheism, its spirituality and materialism, its strictness and laxity, its priestcraft and anti-priestcraft, its hierarchial intolerance and rationalistic philosophy combined. Not that there was any intentional variety in the original design of the work, but that almost every shade of opinion found expression in a compilation formed by gradual accretion through a long period.

"In unison with its more secular, popular, and *human* character the Mahá-bhárata has, as a rule, less of mere mythical allegory, and more of historical probability in its narratives than the Rámáyana. The reverse, however, sometimes holds good. For example in Rámáyana IV. xl, we have a simple division of the world into four quarters or regions, whereas in Mahá-bhárata VI. 236, &c. we have the fanciful divisions (afterwards adopted by the Puránas) into seven circular Dvípas or continents, *viz.*, 1. Jambudvípa or the Earth. 2. Plaksha-dvípa. 3. Sálmali-dvípa. 4. Kusa-dvípa. 5. Krauncha-dvípa. 6. Sáka-dvípa. 7. Pushkara-dvípa; surrounded respectively by seven oceans in concentric belts, *viz.*, 1. the sea of salt water (*lavana*), 2. of sugar-cane juice (*ikshu*), 3. of wine (*surá*), 4. of clarified butter (*sarpis*), 5. of curdled milk (*dadhi*), 6. of milk (*dugdha*), 7. of fresh water (*jala*); the mountain Meru, or abode of the gods, being in the centre of *Jambu-dvípa*, which again is divided into nine Varshas or countries separated by eight ranges of mountains, the Varsha called *Bhárata* (India) lying south of the Himavat range.

"Notwithstanding these wild ideas and absurd figments, the Mahábhárata contains many more illustrations of real life and of domestic and social habits and manners than the sister epic. Its diction again is more varied than that of the Rámáyana. The bulk of the latter poem (notwithstanding interpolations and additions) being by one author, is written with uniform simplicity of style and metre, and the antiquity of the greater part is proved by the absence of any studied elaboration of diction. The Mahá-bhárata, on the other hand, though generally simple and natural in its language, and free from the conceits and artificial

* The Iliad and the Odyssey together contain about 30,000 lines.

constructions of later writers, comprehends a greater diversity of composition, rising sometimes (especially when the Indra-vajrá metre is employed) to the higher style, and using not only loose and irregular, but from the mixture of ancient legends, occasional archaisms and Vedic formations."*

Monier-Williams next compares the Indian and Greek epics; but as his remarks are quoted in the Introduction to the Rámáyana, they are not repeated here.

Geography of the Poem.—The following account of the chief scenes of the poem is taken from Hunter's *Gazeteer of India*. The ruins of Hastinápura (Elephant city) are pointed out beside a deserted bed of the Ganges, 57 miles north-east of Delhi, at this day. Dhritaráshtra gave the Pándavas one-half of the family territory, towards the Jumna, reserving the other half for his own sons. The [illegible]ndava brethren hived off to the new settlement, expelled or subdued [illegible] savage Nágas, the aboriginal inhabitants, cleared the land [illegible] forest, and founded the stronghold of Indraprastha, close to the [illegible]odern Delhi. Kurukshetra, the 'field of the Kurus,' is generally [illegible]pposed to have been near Panipat, the scene of great battles. [illegible]anipat is 53 miles north of Delhi. In the poem it is described as [illegible]lose to Hastinápura.

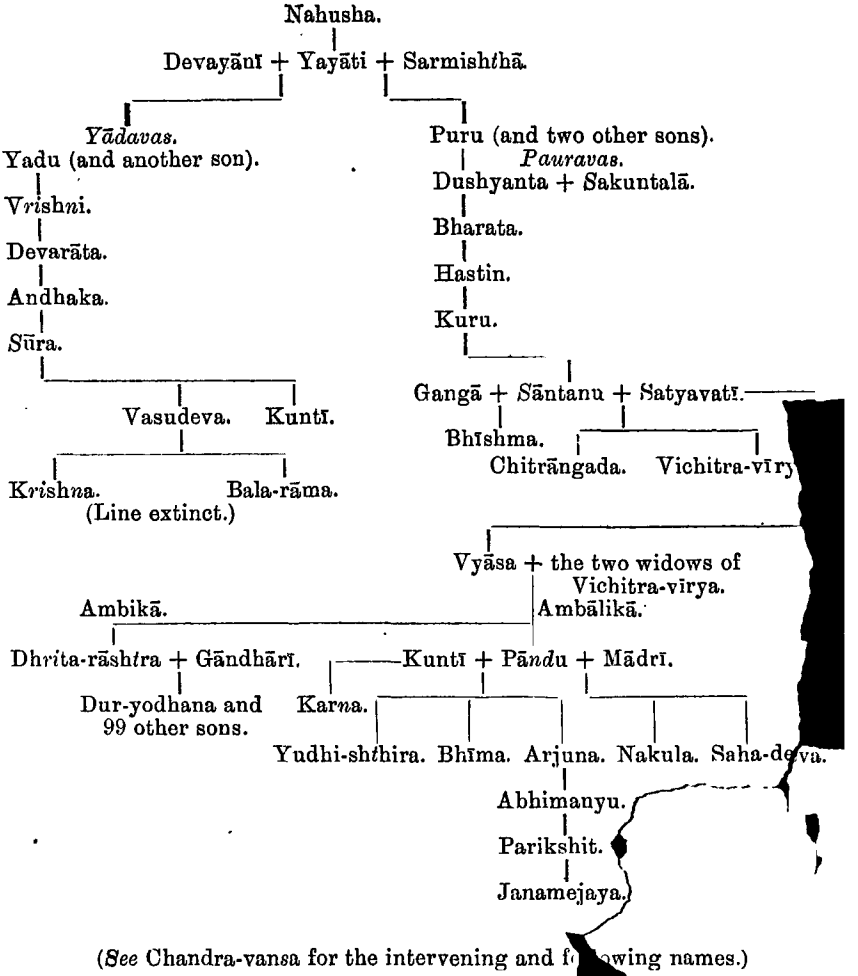
Monier-Williams has given the names of the supposed seven [illegible]ntinents and seas. In a note he enumerates the eight mountain [illegible]nges, *viz.* Nishadha, Hema-kúta. Nishadha on the south of Meru; [illegible]la, Sveta, Sringin on the north; and Mályavat and Gandha-[illegible]ádana in the west and east. Beyond the sea of fresh water is a circle called 'the land of gold,' and beyond this the circle of the Lok[illegible]áloka mountains, which form the limit of the sun's light, all the region on one side being illuminated, and all the other side of them being in utter darkness. Below the seven Dvípas are the seven Pátálas, and below these are the twenty-one Hells.

Genealogical Table.—The following useful outline is given by Dowson:

GENEALO[illegible]OF THE KAURAVAS AND PA*N*DAVAS.

Atri, the *Rishi*.
|
Soma (Chandra or Indu), the Moon.
|
Budha.
|
Ayu.
|
Nahusha.

* *Indian Wisdom*, pp. 416—421.



(*See* Chandra-vansa for the intervening and f[illegible]owing names.)

Metre.—The greater part is written in [illegible] common śloka, consisting of two lines, each containing sixt[illegible] syllables. The following example is from Muir:

> Varápsaraḥ-sahasráni śúram áyodhane hatam
> tvaramáná ? 'bhidhávanti mama bhartá bhaved iti ||

"Thousands of handsome Apsarases run up in haste to the hero who has been slain in battle (exclaiming) 'be my husband.'"*

* *Sanskrit Texts*, Vol. V. p. 308.

Text.—"The text of the Mahábhárata was published in Calcutta in four quarto volumes (1834-39), another edition at Bombay in 1863, and another under native Hindu auspices at Calcutta in 1882 and succeeding years."*

Translations.—Many episodes have been separately translated. Sir Charles Wilkins, in 1785, published the first English translation of the Bhagavad Gítá. The first complete translation of the poem was projected by Babu Pratap Chandra Rai, C. I. E. As a bookseller he had published a Bengali translation of the Mahábhárata, which may have led the late Dr. Rost to suggest to him the idea of an English translation. The expense was estimated at a lakh of rupees. An institution, to meet this outlay, was founded called the *Dátarya Bhárat Káryalya*, and donations were asked from Government, Indian princes and others, it being proposed to distribute the bulk of the copies gratuitously. The first section was issued in 1883. On December 31st 1894, when the Thirteenth Book had been completed, the Babu bade farewell to his supporters, and, not long afterwards, he died. His widow, Sundara Bala Roy, then bravely took up the work. In a notice prefixed to the Mausala Parva, issued in 1896, she says: "Assisted by his friends and patrons, my husband was able to issue 94 fascicules. Since his demise I have been able to issue 4 fascicules within a period of eight months. I have unhesitatingly devoted my little *stridhan* to the purpose, not only has that little been swallowed up, but I have been obliged to supplement it by debts."

In a notice, dated July 16th 1896, Sundari Bai announced the completion of the work, and rendered warm thanks to the friends who had assisted in the enterprise.

Babu Pratap Chandra Rai claimed only to be the *publisher* of the work. The actual translator was Pandit Kesari Mohan Ganguli. In the first half of the work he generally adhered to the Bengal text; in the latter half to the Bombay edition. A memorial, signed by Sir Arthur Arnold, Professor Cowell, Sir M. Monier-Williams, Lord Northbrook, and others was lately presented to the First Lord of the Treasury applying for a pension to the Pandit who had laboured in the translation for thirteen years, and was now old.

This monumental work reflects great credit both upon the translator, the publisher, and his widow. The translation contains in all about 7400 demy octavo pages, equal to nearly 25 volumes, each containing 500 pages.

Another English translation, edited and published by Manmatha Nath Dutt, M.A., Rector, Keshub Academy, was commenced in 1895. It has been printed as far as the Bhíshma Parva.

* Chambers's *Encyclopædia*.

The subscription for the complete work is Rs. 10, with Rs. 2 Postage.

Indian Epic Poetry, by Sir M. Monier-Williams, gives "a full analysis of the Rámáyana and of the leading story of the Mahábhárata". This work, published in 1863, is now out of print, but the introductions, with additional matter, are given in *Indian Wisdom* (Luzac & Co.), and a note says, "A more complete analysis of the Rámáyana and Mahábhárata was given by me at the end of the little work called 'Indian Epic Poetry,' and will probably be reprinted with additions hereafter." p. 307.

Wheeler's *History of India from the Earliest Ages* gives a full summary of the two Epic poems.

Oman's *Great Indian Epics* contains an excellent sketch of the leading events. Bell & Sons, 5*s*.

There are three Bengali translations of the complete work.

ADI-PARVA.

(FIRST BOOK)

Adi means 'introductory', *parva* or *parvam* means, literally, 'a joint,'—hence chapter, book. The first book gives an account of the origin of the poem, the genealogy of the two families, and the rivalries between them.

Introduction.—One day Sauti, the son of Loma-harshana, approached the Rishis in the Naimisha forest. When they saw him, they asked him to relate to them the story of the Mahábhárata composed by Vyása Dwaipáyana. Sauti told them that when Vyása wished to write it, Brahmá came to him, and promised that Ganesa should be his scribe. Vyása taught it to his pupil Vaisampáyana, who recited it at the snake sacrifice of the royal sage Janamejaya, when Sauti heard it repeated.

Sauti first gave a long summary of the eighteen Parvas or Books which is here omitted.

Story of Jaratkaru.—The story begins with an account of the ascetic Jaratkáru, who wandered over the world, refusing to marry. One day he saw his ancestors hanging with their heads downwards. When questioned by Jaratkáru as to the cause, he was told that it was because he had no son. When recommended to take a wife, he promised to accept any one offered to him as a gift. After a vain search for a wife, at last Vasuki, king of the snakes, who dwelt in Pátála, offered him his sister. They were married and had a son, called Astíka, and, after a long life, Jaratkáru went to heaven.

Kadru and Vinata.—In the Krita age Prajápati had two daughters, Kadru and Vinatá, married to the rishi Kashyapa. When offered boons, Kadru wished to have a thousand snakes as her sons; Vinatá asked for two sons equal in strength to those of Kadru. Of the two sons of Vinatá one was Aruna, who became the charioteer of the Sun; the other was Garuda, king of birds, represented as half man, half bird. He is the great enemy of snakes, having inherited his hatred from his mother who had quarrelled with Kadru, the mother of serpents.

An account of the churning of the ocean, by means of the mountain Mandara, is next given, with its products. At last the divine physician Dhanwantari appeared, with a vessel in his hands containing the *amrit*. The Daityas sought to drink the amrit, but Náráyana, assuming a beautiful form, obtained it from them. While the gods were drinking it, Ráhu, a Dánava, under the form of a celestial, contrived to get some. Vishnu informed of that by Chandra and Súrya, cut him in two with his discus. Hence the enmity of Ráhu to the sun and moon, whom he attempts to swallow.

One of the products of the churning of the ocean was the horse, Uchchaishravas. Kadru and Vinatá laid a wager about its colour. Vinatá said that it was white; Kadru said that it had a black tail. She who lost the wager was to become the other's slave. Next day Kadru ordered her sons to transform themselves into black hair and cover the horse's tail that she might not become a slave. On their refusal, she cursed them, and said that they should all be consumed at the snake sacrifice of Janamejaya.

The snakes, afterwards alarmed, complied with their mother's wish, and became black hairs on the tail of the horse. When Kadru and Vinatá saw the black hairs, Vinatá had to become Kadru's slave. Soon afterwards Garuda was born, who acquired marvellous strength. At the request of Kadru, Garuda took her and her snake sons on his back, and carried them to a beautiful island. Garuda asked the snakes what he should do to get free from slavery to Kadru. They told him to bring the amrit by force, and then he would be free. Before setting out, Garuda asked his mother where he could get something to eat. His mother told him to eat the Nishádas, the wild tribes. While doing so, he swallowed a Brahman and his wife, but they burned in his stomach like a red hot coal, and he was glad to let them out. Still hungry, Garuda asked his father what he should eat. He told him of an elephant 6 yojanas in height, and a tortoise 10 yojanas in circumference. Seizing them, he flew with them to the branch of a tree, a hundred yojanas in length, but it broke under the weight. Upon this he flew with them to the top of a mountain, and there devoured both.

After defeating the gods in a fierce battle and encountering many dangers, Garuda succeeded in carrying off the amrit. While he was bearing it to the snakes, Indra struck him with a thunderbolt, but he did not feel the slightest pain. Garuda having placed the amrit on Kusa grass, told the snakes to drink it after performing their ablutions. While they were absent, the amrit was taken away by Indra. The snakes began to lick with their tongues the Kusa grass, on which the amrit had been placed. Thus their tongues became divided, while the Kusa grass became sacred from having been touched by amrit.

Shesha, one of the chief snakes, practised great austerities, which so pleased Brahmá that he appointed him to support the earth on his head.

The snakes, in deep distress about their mother's curse, went to Brahmá, who told them that a great Rishi, named Jaratkáru would have a son, called Astíka, who would put a stop to the snake sacrifice.

Death of King Parikshit.—Parikshit was the grandson of Arjuna. He was the son of Abhimanyu by his wife Uttará. When Yudhisthira retired from the world, Parikshit succeeded him on the throne of Hastinápura.

Parikshit was very fond of hunting. One day he wounded a deer, and went in search of it. Seeing a Rishi, named Samika, in the forest, he asked him if he had seen the deer. The Rishi, having a vow of silence, could not answer him. The king unaware of this considered that he was insulted, and taking up a dead snake with the end of his bow put it round the neck of the Rishi. When Sringa, the Rishi's son born of a cow, saw the dead snake and heard what had happened, he cursed Parikshit and said that within seven days he should die by Takshaka, a son of Kadru, and chief of the snakes.

Samika, grieved at the curse, sent a messenger to warn Parikshit of his danger. The king caused a palace to be erected on a pillar, guarded day and night. On the seventh day Takshaka, introduced into the palace as an insect in fruit, was taken up by the king, and in jest told to bite him. With a loud roar Takshaka coiled himself round the neck of the king, bit him, and then disappeared through the sky.

The Snake Sacrifice.—Parikshit was succeeded by his son Janamejaya. To avenge his father's death, he determined to perform a snake-sacrifice at which Takshaka and all his relations would be thrown into the fire. The king made great preparations, and the most renowned Rishis presided over the sacrifice. Through their mantras and pouring ghee upon the sacred fire, the snakes were obliged to come and throw themselves into the flames where they were consumed. Some of them were two miles in length, others seven miles or larger.

The snake Vasuki, grieved at the destruction of his race, asked his sister to send her son Astíka, who has exceedingly learned in the Vedas, to save them. Astíka, went to the sacrifice, and so pleased the King, that he promised to grant him any boon he desired. He then asked that the snake sacrifice might be stopped. Janamejaya was very sorry, and offered him any other boon; but he would not accept it. The sacrifice was therefore stopped, and the remaining snakes, Takshaka among the number, were saved.

Birth of Vyasa.—Uparichara, king of Chedi, had a daughter born in the womb of an Apsaras, named Adriká, who was condemned to live in the form of a fish. When the fishermen caught the fish, there came out of the stomach, a boy and a girl. The king took the boy, but the girl, called Satyavatí, was left with the fishermen. The girl was very beautiful and virtuous; but she had a fishy smell.

Satyavatí, to assist her foster father, plied a boat on the river Yamuna. The Rishi Parásara, when crossing in her boat, was filled with desire. For concealment, the Rishi created a fog which enveloped them. He also offered Satyavatí any boon. She asked that she might be sweet-smelling; and she became so much so that she could be scented at the distance of a yojana. Satyavatí had a son born in an island of the Yamuna, hence called Dwaipáyana, 'Island born.' From his colour he was named Krishna, "black." He afterwards became an ascetic and a famous Rishi. He arranged the Vedas, and was hence called Vyása 'the arranger.' He also composed the Mahábhárata, the Fifth Veda.

Story of Yayati.—Yayáti was the son of King Nahusha, the fourth in descent of the Lunar Race. His marriage with his two wives Devayání and Sarmishthá is thus related.

Devayání, daughter of Sukra, priest of the Daityas, fell in love with her father's pupil Kacha, son of Brihaspati, but he rejected her addresses. She cursed him, and, in return, he cursed her that she, a Brahman's daughter, should marry a Kshatriya.

Devayání was companion to Sarmishthá, daughter of the king of the Daityas. One day they went to bathe, and the god Váyu changed their clothes. When they were dressed, a dispute arose between them. When Devayání began to pull the clothes of Sarmishthá, the latter threw her into a well, and went home supposing her to be dead. Yayáti, who was out hunting, saw Devayání in the well, and rescued her, after which he returned to his capital.

Sukra, at his daughter's earnest request, demanded satisfaction from Sarmishthá's father, the Daitya king. He agreed that Sarmishthá should be given to Devayání as a servant. Devayání married Yayáti, and Sarmishthá was her maid. She bore Yayáti two sons Yadu and Turvasa. On discovering that Sarmishthá had borne a son to Yayáti, she left her husband and went home.

Sukra cursed Yayáti with the infirmity of old age, but afterwards offered to transfer it to any one of Yayáti's sons willing to receive it. Yadu, the eldest and progenitor of the Yádavas, refused, and so did all the other sons, with the exception of Puru, Sarmishthá's youngest son. Those who refused were cursed by their father that their posterity should never possess dominion. Puru bore the curse of old age for a thousand years, while his father indulged in sensual pleasures. At the end of that time, Yayáti, after installing Puru, who received back his youth, went to the forest, and at last ascended to heaven.

Dushmanta and Sakuntala.—Dushmanta was the son of Puru, and grandson of Yayáti. His marriage with Sakuntalá is the subject of the famous drama of the poet Kálidása.

Sakuntalá was the daughter of Visvamitra by the Apsara Menaká. She was born and left in a forest where she was nourished by birds until found by the Rishi Kanwa, who brought her up in his hermitage as his daughter.

One day Dushmanta, in search of Kanwa, came to his hermitage; but, finding it empty, called aloud, "What ho! who is here?" Sakuntalá came out and offered him a seat, water to wash his feet, &c. Dushmanta, struck with her beauty, after learning her history, wished to marry her at once. Sakuntalá proposed that he should wait till she was given to him by Kanwa, but Dushmanta persuaded her to accept a Gandharva marriage,—a simple declaration of mutual acceptance. Before consorting, however, Sakuntalá made the stipulation that her son should be the heir apparent.

On leaving Sakuntalá to return to his city, Dushmanta gave her a ring as a pledge of his love. When she went back to the hermitage, she was so filled with thoughts of her husband, that she heeded not the approach of the sage Durvása, who had come to visit Kanwa. The sage, notorious for his hasty temper, cursed her to be forgotten by her beloved. He afterwards relented, and promised that the curse should be removed as soon as Dushmanta saw the ring. Sakuntalá, finding herself with child, set off to her husband; but on her way she bathed in a sacred pool, and there lost the ring. On reaching the palace, the king did not recognise her, and would not own her, so she was taken by her mother to the forest, where she gave birth to Bhárata. Then it happened that a fisherman caught a large fish and in it found a ring which he carried to Dushmanta. The king recognised his own ring, and he soon afterwards accepted Sakuntalá and her son Bhárata.

Bharata.—The son of Dushmanta reduced to subjection all the kings of the earth, and was known by the title of Chakravarti or Universal Emperor. His descendants were called Bháratas, and the country was known as Bháratavarsá, 'the kingdom of Bhárata.'

Hastin, the son of Bhárata, reigned over Hastinápura, about 57 miles north-east from Delhi. Among his descendants were Kuru and Sántanu.

Santanu.—Sántanu was a king of the Lunar race, son of Pratipa. He was said to be so pious that every decrepit man whom he touched with his hand become young. He was called 'Truth-speaker.' He had two wives, first the goddess Gangá and then Satyavati.

When the Rishi Vasishta was engaged in his devotions, eight celestial attendants of Indra, called Vasus, unwittingly passed between him and the sun. In his rage the Rishi said, "Be born among men!" Driven from heaven, the Vasus met the goddess Gangá, and implored her to become a woman, so that they might be born of her and not of a mortal. To this the goddess agreed. She also promised that as each of them was born, he should be thrown into the water and destroyed, that he might return to heaven. But she stipulated that each one of them should contribute an eighth part of his vigour for the production of a son who should be allowed to live on earth, but die childless.

One day as Sántanu was wandering on the banks of the Ganges, he saw a maiden of matchless beauty, whom he solicited to be his wife. She accepted him on condition that she should be free to leave him if he interfered with her actions or spoke to her an unkind word. To this Sántanu readily agreed. Seven beautiful children were born to them, but they were each thrown into the river, Gangá saying, "This is for thy good." When Gangá was about to destroy the eighth child, Sántanu spoke to her bitterly as the murderess of her sons. Gangá then left Sántanu, according to the agreement, taking her child with her. She had fulfilled her promise to the Vasus.

Some years afterwards, when Sántanu in going along the bank of the Ganges, he observed that the river had become shallow. He afterwards discovered that a youth of great beauty and vigour had checked, by his celestial weapons, the flow of the river. Gangá afterwards appeared, and told Sántanu that the youth was his own son. He had studied the Vedas under Vasishtha, and had acquired a knowledge of all kinds of weapons. Sántanu took home the youth, and had him installed as heir-apparent.

Four years later, when wandering on the banks of the Yumana, he was attracted by a sweet perfume. After some search, he ascertained that it proceeded from a beautiful black-eyed maiden, the daughter of a fisherman. Wishing to have her for his wife, he went to her father. He would consent to the marriage only a condition that the son born should be his successor. Sántanu could not consent to this, and returned to Hastinápura.

Devadatta, observing that his father was very melancholy, sought to ascertain the cause. On learning it, he went to the fisherman, and made a vow to become a Brahmachárí, never to accept the throne, to marry, or to have children. Upon this the fisherman joyfully gave his daughter to Sántanu. Devadatta took her to Hastinápura in his own chariot, and presented her to his father. The gods and apsaras rained down flowers from the sky, and Devadatta was named *Bhíshma*, 'The terrible'.

Birth of Dritarashtra, Pandu, and Vidura.—Sántanu had two sons by Satyavatí, called Chitrángada and Vichitravíraya. The elder became king after his father's death, but was soon killed after a three years' combat with the king of the Gandharvas. Vichitravíraya was then placed upon the throne. Bhíshma provided wives for the young king by carrying off, by force of arms, two daughters of the king of Kási; but he soon died childless.

Satyavatí first asked Bhíshma to raise up children through Ambiká and Amvaliká, but on account of his vow, he declined. Satyavatí then thought of her son Vyása to perpetuate the Luna race. On account of his austerities, he had a very repulsiv appearance and disagreeable smell. The elder widow Ambiká, whe she saw his dark countenance, matted locks, and his blazing eyes closed her eyes in terror, and the son born of her was, in conse quence, blind. The other widow kept her eyes open, but she wa pale with fear; so her son was of a pale complexion. As neith was perfect, Vyása was told to go to Ambiká again, but she se to him instead a beautiful slave girl, dressed in her own ornament Vyása was pleased with her, and promised that her son should very fortunate and virtuous. The son of Ambiká, born blind, w called Dritaráshtra that of Amvaliká was named Pándu, and t son of the slave girl, Vidura.

Marriages.—Dritaráshtra, the eldest, could not ascend the throne as he was blind, nor could Vidura, the son of a Sudra; Pándu was therefore made king. During his minority, the country was governed by Bhíshma.

Meanwhile Bhíshma, heard that Gándhárí, the daughter of Subala, king of Gándhára, had obtained as a boon that she should have a hundred sons. He therefore proposed her marriage with Dritaráshtra. Her father hesitated on account of the blindness of the bridegroom; but at last agreed. When Gándhárí heard that her future husband was blind, she bandaged her eyes, and always remained blindfolded in his presence.

Pándu's first wife was Prithá or Kuntí, she was the daughter of the Yádava prince, Súra, king of the Súrasenas, whose capital was Mathura on the Yamuna. Súra had given her to his childless cousin Kuntibhoja, by whom she had been brought up. While a maiden, she showed such attention to the Rishi Durvásas that he gave her a charm by means of which she might have a child by

any god she pleased. She called upon the Sun, and by him had a son, who was born clothed in armour: afraid of the censure of her relatives, Kuntí exposed her son. It was found by Adhiratha, a charioteer, and nurtured by his wife. When grown up, Indra tricked him out of his armour, but gave him in return enormous strength, and changed his name to Karna.

At a Svayamvara held by king Kuntibhoja, Kuntí placed the garland round the neck of Pándu. After Pándu's marriage with her, Bhíshma wished him to take a second wife. With an army, ministers, and Rishis, he went to the capital of the king of Madra, and asked his sister Madrí in marriage. She was obtained in exchange for much gold and gems, horses and elephants.

Thirty days after his marriage, Pándu set out to conquer the [illegible]orld. He subdued Magadha, Kási, Mithila, and other countries, [illegible] that the kingdom of Hastinápura became as extensive as it [illegible]ad been under Bhárata. Not long after his return, Pándu, with [illegible]is two wives, went into the forest, devoting his whole time to [illegible]unting. Dhritaráshtra was then obliged to act as regent, with the [illegible]ssistance of Bhísma. Vidura was married to a daughter of king [illegible]evika.

Birth of Dhritarashtra's Children.—The promise was given to [illegible]ándhárí by Vyása, that she should have a hundred sons. After [illegible]o years' gestation she produced only a hard mass of flesh which [illegible]e was about to throw away. Vyása then appeared, and ordered [illegible]hundred potfuls of ghee to be prepared. The ball of flesh was [illegible]rinkled with water, divided into 101 parts, each about the size of [illegible]e thumb. These were then put in the potfuls of ghee, and were [illegible]tched with care. The jars were to be opened after two years. [illegible]ryodhana was first born. He himself brayed like an ass, [illegible] [illegible]elled, and violent winds arose. Dhritaráshtra was advised [illegible], but he would not yield. In another month [illegible]n from the remaining jars, and a daughter [illegible]hritaráshtra afterwards had another son, called [illegible]ervant.

[illegible]nd his death.—After Pándu had reigned for [illegible] with his two wives, to the southern slopes of [illegible]y hunting. One day he saw a large deer [illegible] and pierced them both with his sharp [illegible]he son of a Rishi of great ascetic merit. [illegible] cursed Pándu, so that he should die [illegible]is wives.

[illegible]o children, and owing to the Brahman's [illegible]pect to have any. He then resolved [illegible]d after giving his jewels to be distributed [illegible]nt with his two wives to the mountains. [illegible] out from heaven being sonless, Pándu [illegible] up children to him through some

Brahman, noted as an ascetic. Kuntí then told him of the mantra she had received by which she could have sons from gods. With his consent she had three sons for him, Yuddhisthira by Dharma, Bhima by Váyu, and Arjuna by Indra.

After the birth of Kuntí's sons, Madrí complained to Pándu that her rival had children, while she had none. Pándu then spoke to Kuntí, and she readily agreed to assist her. When Madrí was asked to think of celestials, the two Asvins came to her mind. Appearing at once, she had by them two beautiful sons, named Nakula and Sahadeva.

One day in spring when Pándu was wandering in the forest with his wife Madrí, he sought to embrace her. Trembling with fear, she resisted with all her might; but he died in her arms. The cries of Madrí brought Kuntí with the five sons. Kuntí wished t ascend the funeral pile, but she yielded to Madrí.

The Sons of Pandu come to Hastinapura.—On the death o Pándu, the Rishis resolved to go to Hastinápura with Pandu' children and Kuntí to place them in the hands of Bhísma an Dritaráshtra. Vast crowds assembled to meet them. The Rishi after testifying to the celestial parentage of the children, aske that the first annual shráddha of Pándu might be performed to giv him a place among the pitris. As soon as these words had bee spoken, the Rishis suddenly vanished.

Dhritaráshtra appointed Vidura to perform the funeral rites royal style. The bodies of Pándu and Madrí were burnt on t banks of the Ganges. When she saw them burning, Kausalya, t mother of Pándu, cried out, " O my son, my son !" and fell sensele All the people of the city spent twelve days in mourning with t weeping Pándavas.

After the shraddha had been celebrated, Vyá Satyavatí to go to the forest, that she might not witness the destruction of her race. Satyavatí a her two daughters-in-law to accompany he ascended to heaven.

Feuds between the Pandavas and the K of Pándu were kindly received by the b brought up with his own sons. Whenever play, the superiority in strength of the In speed and in archery Bhīma beat all t He was called Vrikodara, ' wolf's belly,' he consumed. Bhīma used to seize the so hair, and drag them along the ground. to pluck fruit, Bhīma would shake the tre both the fruits and the fruit-pluckers.

Duryodhana, filled with envy and hat Erecting a pleasure house on the bank the Pándavas to feast and amuse t

Bhīma poisoned food, and when he became insensible, bound him, and threw him into the Ganges. Bhima sank till he reached the Nága kingdom. The Nágas bit him by thousands, but their poison counteracted that of Duryodhana, and Bhima regained consciousness. Vasuki, King of the Nágas, when he heard of it, was pleased, and gave Bhima a draught of nectar which endowed him with the strength of ten thousand elephants. When he had rested and purified himself, the Nágas bore Bhima up and placed him in the garden where he had been sporting.

Meanwhile, Kuntí and the other sons were greatly distressed on account of the disappearance of Bhīma. They were overjoyed when they saw him again, but on hearing his account of what had happened, Yudhisthira cautioned them to say nothing about it, but [illegible] guard each other with great care.

Duryodhana made another attempt to poison Bhima, but it [illegible]ad no effect upon him. Other contrivances were also tried to [illegible]ocure the death of the Pándavas.

Drona appointed Teacher.—Dhritaráshtra, seeing his sons [illegible]rowing up in idleness and vice, appointed Drona to be their [illegible]nstructor. His name means "bucket," because his father [illegible]haradwája generated him in a bucket. He married Kripá, half [illegible]ster of Bhishma, and by him was father of Aswatthaman. He was [illegible]e teacher of the military art both to the Kaurava and Pándava [illegible]inces. Before accepting the office, he asked his pupils, when [illegible]illed in arms, to grant him a boon. The Kurus remained silent, [illegible]t Arjuna vowed to comply. Drona taught all the princes; but [illegible]juna was his favourite pupil.. He trained him to fight both [illegible] horseback, on elephants, on a car, and on the ground, with all manner of weapons. Duryodhana and Bhima excelled in the use of the mace, but they were very jealous of each other. Nakula and Sahadeva excelled in handling the sword; Yudhisthira as a car-warrior. But Arjuna, accomplished in all weapons, was the foremost in every respect. He also became an *Atiratha*, a car-warrior, able to fight at once with 60,000 foes. In an archery contest Arjuna was the victor: When Drona was bathing in the Ganges, he was seized by a crocodile; Arjuna delivered him by piercing it with his arrows.

When the education of the princes in arms was complete, Drona proposed to King Dhritaráshtra to have an exhibition to show their proficiency. To this he willingly agreed, and gave orders for the necessary preparations. A large space was marked off, furnished with all kinds of weapons for the competitors, an elegant hall for the lady-spectators, and many platforms for the citizens.

Amid the blare of trumpets, Drona, dressed in white and accompanied by his son, entered the arena. After him the princes followed in the order of their ages. There were first some displays

of dexterity in archery, fencing, in horsemanship, and in the management of cars. Next followed a contest with maces between Duryodhana and Bhima. They roared at each other like two elephants in rut contending for a she-elephant. The spectators were greatly excited, praising their respective favourites. Drona asked his son to interpose between the heated combatants.

Drona, commanding the music to cease, introduced to the assembly his favourite pupil Arjuna, clad in golden mail. He had some most extraordinary weapons. By the *Agneya* weapon he created fire, by the *Váruna* weapon, water; by the *Váyavya* weapon, air, by the *Parjanya* weapon, clouds, by the *Bhauma* weapon, land, by the *Párvatya* weapon, mountains came into being, and by the *Antardhána* weapon, they were made to disappear.

After Arjuna had displayed his matchless skill and th exhibition was nearly over, the slapping of arms was heard like th roar of thunder. Karna then entered, the son of Kuntí, but hi father was the Sun. He had the coat of mail and the golde earrings with which he was born. Addressing Arjuna he said, " shall perform feats surpassing all that thou hast performed. Karna then did all that Arjuna had done. He even proposed single combat with Arjuna; after each had threatened to sla each other, the two prepared for the fight, Indra and Súr anxiously looking down.

Kripa or Gautama, one of the instructors of the princes, th interposed, asking the race and lineage of Karna: sons kings do not fight with low-born men. To get over the difficul Duryodhana installed Karna as king of Anga, the royal umbre being held over his head.

Adhiratha, the charioteer by whom Karna had been brought up, then entered the assembly leaning on a staff. Seeing him Karna bowed his head, and was embraced by Adiratha. Bhima, supposing Karna to be the son of a charioteer, told him to take a whip. Duryodhana, filled with anger, defended Karna. Presently, however, the sun went down, and the assembly dispersed. Kuntí, recognising Karna by various auspicious marks, was greatly delighted.

Draupada Conquered.—Draupada, King of the Pánchálas, had insulted Drona. Now that the princes had been fully instructed in the use of arms, Drona asked for his fee—that Draupada should be seized and brought to him. The Kurus, accompanied by Karna, first went forth; but being defeated, fled to the Pándavas. The Pándavas then ascended their cars. Bhima, with his mace, struck down the elephants, while Arjuna poured forth his arrows like hail. At last Arjuna, dismounting from his car, leaped upon that of Draupada and made him prisoner, at the sight of which the Pánchálas fled. Draupada was then presented to Drona.

Drona, addressing Draupada, promised to spare his life,

asked his friendship, and gave him as a boon half his kingdom. Drona would become king of Northern Pánchála, and Draupada would remain king of Southern Pánchála.

Yudhisthira made Heir apparent.—To please the people, Dhritaráshtra appointed Yudhisthira to the office of *Yuvaraja*. Within a short time he overshadowed the deeds of his father. Arjuna subdued the king of the Yavanas. Two of the Pándus, on a single car, conquered all the kings of the East, backed by ten thousand cars. Arjuna, on a single car, having conquered the whole of the south, sent great booty to the kingdom of the Kurus.

Dhritaráshtra, jealous of the heroic sons of Pándu, consulted Kanika his prime minister as to the course he should pursue—should he have peace or war with them? Kanika, in a long address, gave the following advice: "When thy foe is in thy power, destroy him by every means, open or secret. Do not show him any mercy although he seeketh thy protection. If thy son, friend, brother, father or even spiritual preceptor, becometh thy foe, thou shouldst, if desirous of prosperity, slay him without scruples. By curses and incantations, by gift of wealth, by poison, or by deception, the foe should be slain. He should never be neglected from disdain. When thou art engaged in doing even a very cruel and terrible act, thou shouldst talk with smiles on thy lips."

Kanika then went home, leaving Dhritaráshtra very much downcast.

Conspiracy to destroy the Pandus.—The people were so pleased with Yudhisthira that they wished him to be made king instead of the blind Dhritaráshtra. This inflamed Duryodhana, and he went to his father to take measures to prevent the exclusion of children from the royal line. Duryodhana and his brothers afterwards proposed that the Pándus should be invited to visit Váranávata to attend a festival. Dhritaráshtra told the Pándus to go to the festival, to enjoy themselves there, and return to Hastinápura. Yudhisthira fully understood the motives of the king, but as he was helpless he said, "So be it." Before leaving, addressing Bhíshma, Vidura, Drona and other chiefs, Yudhisthira asked their benediction, which was willingly granted.

Meanwhile Duryodhana had formed a plot to destroy the Pándus. Summoning his counsellor Purochana, he told him about the proposed visit of the Pándavas to Váranávata. He was to go there in haste and prepare a quadrangular palace, built of hemp, resin, oil, and lac, and other combustible materials; but employed in such a way as not to excite suspicion, and it was to be filled with the most beautiful furniture. Kuntí and her sons were to be asked, very respectfully, to occupy it. When the Pándavas were asleep, it was to be set on fire, but the people would say that they had perished through an accident.

The Pándavas before leaving Hastinápura took farewell of all their friends, even of the children, and went forth accompanied some distance by the sorrowing citizens. When they had left, Vidura spoke to Yudhisthira in the Mleccha language, so as not to be understood by those around, of the plot of Duryodhana to destroy the family. He then bade the Pándavas farewell. At the request of Kuntí, Yudishthira told her what he had heard.

The Escape of the Pandavas.—The people of Várunávata came out by thousands to meet the Pándavas. After visiting the Brahmans and officials, conducted by Purochana they went to the palace which had been built for them. When Yudhisthira explained to Bhíma the materials of which it was constructed, he suggested that they should leave it, but Yudhisthira thought it better to remain and dig a subterranean passage by which to escape. To assist them, Vidura sent a skilful miner. The mouth of the passage made was on a level with the floor, and concealed by planks.

After living in the house of lac for some time, Kuntí on night fed a number of Brahmans, along with whom came number of ladies. After enjoying themselves, they went to the homes. Among them had come a Nisháda woman and her five sons. Intoxicated with the wine they drank, they lay insensible. When all in the house lay down to sleep, a violent wind arose. Bhíma then set fire to the door and different parts of the building, after which the Pándavas escaped through the underground passage.

The heat and roar of the fire awakened the town's people. They lamented the Pándavas who had been destroyed through a plot of Duryodhana, but they were pleased that the wicked Purochana had himself also perished.

To hasten their flight, Bhíma took his mother on his shoulders, the twin brothers on his sides, Yudhisthira and Arjuna in his arms, and with the speed of the wind went crashing through the forest. By means of a boat provided by Vidura, they crossed the Ganges.

Next morning when the town's people were examining the ruins of the house, they found the remains of the Nisháda woman and her sons. Supposing them to be the ashes of the Pándavas, they reported to Dhritaráshtra that they had been burnt to death with Purachana. Dhritaráshtra then commanded their funeral rites to be performed amid the lamentations of the people. But Vidura did not weep much as he knew the truth.

Bhima's fight with Hidimva.—The Pándavas pressed on, until overcome by thirst and fatigue, they lay down on the bare ground under a banyan tree. Kuntí, very thirsty, asked Bhima to go in search of water. He found a tank where he bathed and slackened his thirst. On his return he found them all asleep, so he sat awake to watch them.

Not far from the place where the Pándavas were asleep, a frightful looking Rákshasa dwelt in a tree, who was a cruel cannibal. Scenting the odour of man, he was delighted at the prospect of drinking human blood. He told his sister Hidimvá to slaughter the party and bring them to him.

When Hidimvá came to the spot, she was so struck with the beauty of Bhíma, that she fell in love with him. Assuming a human form, decked in celestial ornaments, she addressed Bhíma and explained to him the circumstances. Bhíma replied that he could not leave his sleeping mother and brothers to go with her. He told her that she might send her cannibal brother; he did not care.

As his sister did not return quickly, Hidimva himself went to the place, with red eyes, large open mouth, long teeth, and body like a mass of dark clouds. Hidimvá offered to carry away all the Pándavas, but Bhíma would not consent. Hidimva seeing his sister disguised in human form, charged her with lust, and ran at her to kill her; but "stop! stop!" shouted Bhíma.

Bhíma said that Hidimvá should not kill a woman who had only acted naturally. He should not slay her while he was there, and threatened to send him that day to the abode of Yama and clear the forest of Rákshasas. Hidimva replied that he would drink Bhima's blood, and afterwards slay the sleeping Pándavas and Hidimvá.

A terrible battle then ensued. Bhíma first dragged the Rákshasa some distance lest his yells should awaken his sleeping brothers, but breaking down the trees awoke the sleepers. Kuntí saw with amazement the beauty of Hidimvá, and asked who she was. Upon this Hidimvá explained the circumstances. The brothers then rose up and went to see the fight which was going on. Arjuna offered to assist Bhíma, but he would not consent. At last Bhíma dashed the Rákshasa to the ground, and tore his body in pieces.

At the intercession of Yudhisthira, Bhíma agreed to live with Hidimvá till she had a son. When born, because his head was like a waterpot, he was called Ghatotkacha (the pot-headed).

Bhima slays Vaka.—The Pándavas, in the course of their wanderings as ascetics, met Vyása, their grandfather. He recommended them to go to the town Ekachakrá, where they might dwell safely till he came back to them. Before leaving, he introduced them into the dwelling of a Brahman. Every day they went out to beg for food, which Kuntí divided in the evening, giving the half to Bhima.

One day while Bhíma was at home with his mother, a cry of distress was heard in the house of the Brahman, Kuntí went in to ascertain the cause. A Rákshasa, named Vaka, agreed to protect the town on condition that they sent him food every day by a man whom he devoured. The turn had come to the Brahman

to provide the meal. He determined to go, but lamented the bitterness of his fate. Upon this his wife and daughter, each in turn, insisted on sacrificing herself for the good of the family. Lastly, the little son, too young to speak distinctly lisped these words, "Weep not father, nor thou mother, nor thou sister." Taking up a spike of grass he said with glee, "With this will I slay the man-eating Rákshasa!" Amid their deep sorrow, the child's words gave them a thrill of pleasure.

Kuntí then proposed that one of her sons should carry the tribute to the Rákshasa. To this the Brahman objected as sacrificing the life of a guest; he would rather go himself. Kuntí comforted him by saying that the Rákshasa could not kill her son.

Yudhisthira found fault with his mother for proposing that Bhíma should kill Vaka; but Kuntí said it was due to the kindness of the Brahman, and would be a means of acquiring merit.

Next day Bhíma, when taking the food, began eating it himself. This inflamed still more the Rákshasa, and he attacked Bhíma. Bhíma paid no attention till he had consumed the food, and washed himself, after which he stood up to fight. The two grappled with each other, but at last Bhíma pressed the Rákshasa to the earth, and placing his knees on the middle of his back broke it, causing him to vomit blood, and he died uttering frightful yells. Terrified at the sound, the Rákshasa's relations came out, but Bhíma promised to spare them if they gave up eating human beings, to which they agreed.

The people of Ekachakrá were exceeding glad of the deliverance, and established a festival in its honour.

Birth of Draupada.—While the Pándavas dwelt at Ekachakrá, they learned from a Brahman guest the history of Draupada.

Draupada burned with revenge after his defeat by Drona, and sought means by which he might overthrow his adversary. To obtain a son able to slay Drona, he resolved upon a costly sacrifice. By the offer of 10,000 kine, he persuaded two learned Brahmans, Yája and Upayája to perform the ceremony. When Yája poured the libation on the fire, there arose from the flame a noble youth with a crown on his head, encased in full armour, sword in hand, and bearing a bow and arrows. After roaring loudly, he ascended a chariot. The Pánchálas shouted for joy at the sight, while an invisible spirit foretold that this prince was born for the destruction of Drona.

From the centre of the sacrificial platform there also arose a maiden of celestial beauty, whose body emitted a fragrance perceivable from a distance of two miles. A voice proclaimed that she was the first of women, causing the destruction of many Kshatríyas, and from her many dangers would happen to the Kuruvas. The son was to be called *Dhristadyuma* and the daughter *Krishná*, on account of her dark complexion.

In recompense for his half kingdom which he had taken from Draupada, Drona brought Dhrishtadyumna to his own abode, and taught him the use of all weapons.

The previous History of Krishna.—While the Pándavas were living in the house of the Brahman, Vyása paid them a visit, and gave them an account of the previous birth of Krishná. She was the beautiful daughter of a Rishi, but on account of former acts she did not obtain a husband. She therefore began ascetic penances to secure her wish. Siva, pleased with her penance, promised to give her what she asked. Repeatedly she said, "Give me a husband." Upon this Siva said that she should have five husbands from among the Bhárata princes. The maiden replied that she wished only one husband, but she was to have five as she had said five times 'Give me a husband.' Vyása said that she had been born in the race of Draupada, and was appointed to be the wife of the five brothers. They were, therefore, told to go in haste to the capital of the Pánchálas, and dwell there.

(Here follows a long episode. Arjuna defeats the Gandharva Angaraparna on the banks of the Ganges, after which they became friends and the Gandharva related many stories. They are omitted as not being connected with the main story.

The attempt of Visvamitra to carry off Vasishta's cow Nandana is next described. As it is given in the Rámáyana, Bála Kánda, it is here omitted.)

Draupada's Svayamvara.—The Pándavas set out for the kingdom of Draupada. On their way they met Vyása, who commanded them to carry out their design. On their arrival at the capital, they took up their abode in the house of a potter, and assumed mendicant Brahmans.

A great amphitheatre was erected on a plain, and surrounded on all sides by seven storeyed palaces, whose windows were a network of gold, and the walls inlaid with precious stones. All were adorned with fragrant garlands of flowers. Platforms were also erected for the citizens. The Pándavas, entering the amphitheatre, took their places among the Brahmans. Public rejoicings, theatricals and dancing, went on till the sixteenth day, when Draupadí himself, richly adorned, entered the amphitheatre, bearing offerings to Agni, and a garland of flowers.

After offerings had been made, Dhrishtadyumna, taking hold of his sister's hand, with a loud voice proclaimed the conditions. A tall pole had been erected, at the top of which was a golden fish; below it was a wheel which kept turning round. There was a gigantic bow and five sharp arrows. He who succeeded in shooting an arrow through the wheel and striking the eye of the fish, should be the husband of Draupadí.

Prince after prince tried to bend the bow, but although they strained and panted, they could not even string it. After them Karna appeared. He quickly strung the bow and placed the arrows on the string; but, on seeing him, Draupadí said loudly,

"I will not elect a Suta* for my lord." Karna then laid down the bow, already drawn to a circle. King Jarásandha, noted for his strength, next tried to bend the bow, but it tossed him on his knees to the ground.

At last Arjuna stepped forward. In the twinkling of an eye, he strung the bow, and then struck the mark with the five arrows. The whole amphitheatre resounded with applause, and the gods showered celestial flowers upon his head. Draupadí, filled with joy, garlanded Arjuna.

The Kshatriya rajas present, mad at their defeat by a Brahman, made thereupon a fierce attack upon Draupadí, who seemed willing to hand over his daughter to the victor. Arjuna hastened at once to the king's rescue, accompanied by Bhíma who had torn up a large tree. A terrible battle then took place between Arjuna and Karna, between Bhíma and Kalya king of Madra. Arjuna and Karna both became invisible through the arrows of each other. At last Karna was struck with fear of Arjuna's Brahma weapon, and proposed to give up the fight. Krishna, who was present, after seeing Bhíma throw Kalya on the ground, said to the princes, "This maiden has been justly acquired by the Brahman," and they desisted fighting.

Marriage of Draupadi.—Draupadí accompanied the Pándavas to the potter's house. She was represented to their mother as the *alms* they had obtained. Kuntí, inside, not seeing Draupadí called out, "Share it between you." When she beheld Draupadí she exclaimed, "Oh what have I said!" Yudhisthira, who knew that Draupadí was fated to have five husbands, said, "The auspicious Draupadí shall be the common wife of us all."

The Pándavas continued to live in the potter's house, and to support themselves by begging. Draupadí prepared their food and divided it among them, taking only a little for herself, and eating last of all. At night they slept on a bed of Kusa grass, covered with deer skin. The brothers lay side by side, their mother along the line of their heads, and Draupadí along the line of their feet as their nether pillow.

Draupada was very anxious to ascertain who had now his daughter—whether he was of low birth or princely descent. To ascertain this, Dhrishtadyumna came in the evening to the potter's house and listened outside to the conversation of the brothers. As they talked about military subjects, Dhrishtadyumna concluded that they were Kshatríyas, and from the skill of Arjuna that they were the Pándavas in disguise. Draupada rejoiced greatly when informed of this, and a message was sent to the Pándavas, "The marriage feast is ready." Cars, adorned with golden colours and drawn by excellent horses, were sent for their conveyance.

* A charioteer. Karna had been brought up by a charioteer and was regarded as of his caste.

Marriage presents of every description were provided in vast numbers, including beautiful suits of armour. At the palace after the Pándavas were seated, servants, well-dressed, brought costly viands on gold and silver plates Draupada and his ministers rejoicing when they understood the sons of Kuntí to be of royal blood. Yudhisthira afterwards explained how they had escaped from the house of lac.

Draupada then proposed to Yudhisthira that his daughter should be married to Arjuna, but he said that she was to be the wife of them all. Draupada replied that one man might have several wives, but he had never heard of one woman having many husbands. Just then Vyása happened to come. Draupada and his son told him their objections to the proposed marriage to five husbands, Vyása explained that polyandry was not wrong in itself, and that this marriage was in fulfilment of destiny. Draupadí was then led round the sacred fire by the five brothers in turn. Her father afterwards gave the Pándavas one hundred chariots with horses, a hundred elephants, and a hundred young maid servants adorned with ornaments and floral wreaths. Krishna also bestowed upon them costly jewels, and robes, horses and elephants, crores of gold coins, and thousands of young and beautiful female servants, brought from different countries.

The Pandavas found Indraprastha.—When Dhritaráshtra and his sons heard that the Pándavas were alive and had won Draupadí, the king consulted as to what should be done. Duryodhana recommended that guile should be employed; Karna advised their extermination; but Bhisma, Drona and Vidura urged a division of the kingdom, to which Dhritaráshtra agreed. Vidura was sent to invite the Pándavas to Hastináipura, where they were kindly received.

The share of the kingdom allotted to the Pándavas was Khandavaprastha, on the banks of the Yamuna. It was a mere jungle, but the Pándavas soon began the erection of a splendid city. It was surrounded by a trench as wide as the sea, and by walls reaching high up to the heavens. It was protected by gateways high as the Mandara mountain. Decked with palaces, it came to be called Indraprastha, 'like unto Indra's city.' Here the brothers lived happily for years.

Narada's advice.—One day when the Pándavas were seated together, the Rishi Nárada paid them a visit. As they had all one wife, he recommended a rule to prevent disunion. To show its necessity he related the story of two brothers, Sunda and Upasunda, who slew each other.

The two brothers were Asuras, who by their severe austerities obtained from Brahmá the boon of not being capable of injury except from each other. Upon this Sunda and Upasunda determined to gain the sovereignty of the three worlds. Ascending to

heaven they put the celestials to flight, and descending to the neither world they vanquished the Nágas. To subjugate the earth, they slaughtered the Brahmans and sages.

The celestial Rishis then appealed to Brahmá for help. He commanded Visvakarman to create a damsel, possessed of every beauty, to captivate the brothers. Because she had been created with portions of every gem, Brahmá bestowed on her the name of Tilottamá. After being admired by the gods, she was sent down to entice the brothers.

Tílottamá came along plucking wild flowers, when she was seen by the brothers, heated with wine. Sunda seized her by the right hand, Upasunda by the left hand, each claiming that she was his. Forgetting their former love, they slew each other.

To prevent any dispute about Draupadí, Nárada recommended that when one of them would be sitting with Draupadí, any one who should see them must retire to the forest for twelve years as a Brahmachárin. To which they agreed.

Arjuna leaves Indraprastha.—While the brothers were living happily together, one day a Brahman, whose cattle had been stolen, came to the palace complaining bitterly that the Pándavas had neglected their duty. "Pursue ye the thieves," said he to Arjuna. Arjuna feeling that it would be a great sin not to rescue the property of the Brahman, resolved to follow the robbers; but his arms were in the room where Yudhisthira was with Draupadí. Although he knew the agreement, he chose at all hazards to assist the Brahman. He recovered the stolen property and returned it to the Brahman. When he went to the palace and told his vow to go to the forest for twelve years. Yudhishthira tried to dissuade him but without effect.

Arjuna and Ulupi.—After leaving Indraprastha, Arjuna journeyed to the banks of the Ganges. One day when bathing in the river, he was drawn into the water by Ulupí, daughter of the king of the Nágas, who was smitten with desire. She took him to the beautiful palace of her father, and asked him to gratify her. He pleaded his vow as a Brahmachárin, but she threatened to destroy herself if he would not consent. Making virtue his motive, he yielded. Next day when he left, she granted him the boon of being invincible in water.

Arjuna and Chitrangada.—After many wanderings, Arjuna came to Manipur. The king had a beautiful daughter, named Chitrángadá. Arjuna fell in love with her at first sight. The king agreed to their marriage on condition that their first son should be regarded as belonging to him to perpetuate the line. When they had been married for three years and Chitrángadá had given birth to an heir, Arjuna again set out on his wanderings.

Arjuna carries off Subadra and returns to Indraprastha.—After some strange adventures, Arjuna came to Prabhása, where

Krishna soon came to see him. When they met, they embraced each other, enquiring about each other's welfare. In a golden car Arjuna set out for Dwáraká, the capital of the Yádavas. The people poured out by lakhs to see him and pay their respects. Proceeding to the beautiful palace of Krishna, he spent there many days.

During a festival on the Raivataka mountain, Arjuna saw Subhadrá, the beautiful sister of Krishna; and at once fell in love with her. Krishna saw what had happened, and smilingly asked if he should speak to her father. Arjuna said that he would do anything to obtain her. Krishna replied that self-choice was ordained for the marriage of Kshatriyas, but the temper of women is uncertain. He mentioned that forcible abduction for purpose of marriage was applauded in the case of Kshatriyas. Arjuna was recommended to adopt this course. The two then sent a messenger to Yudhisthira informing him of everything, and he at once expressed his approval.

After the consent of Vasudeva the father of Subhadrá had been obtained, one day Arjuna seized her, carried her off to his golden car, and proceeded towards Indraprastha. The attendants of Subhadrá, upon this, went crying to Dwáraká; the Yádavas were immediately summoned by trumpet, and came in haste. When the proud heroes, their eyes red with wine, heard what had happened, they called for their weapons. Krishna urged that Arjuna had taken away Subhadrá according to Kshatriya custom; Arjuna also was a worthy bridegroom. The Yádavas were appeased; Arjuna was invited back, and united in marriage with Subhadrá.

When the twelve years exile were completed, Arjuna returned to Indraprastha. After paying his respects to Yudhisthira and the Brahmans, he went to see Draupadí. At first she was not pleased at the marriage, and asked him what he did there; but Subhadrá, humbly addressing Draupadí with the words, "I am thy maid," overcame her jealousy, and they became fast friends.

The marriage was celebrated on a magnificent scale, and very costly gifts were presented.

The Burning of the Khandava Forest.—While the Pándavas were dwelling happily at Indraprastha, Krishna paid them a visit. A great picnic given by Krishna and Arjuna was held on the banks of the Yamuna. The women of the party, after indulging in wine so that their gait was unsteady, began to sport. Draupadí and Subhadrá, also exhilarated with wine, gave away some of their costly ornaments.

One day when Krishna and Arjuna were sitting together, an ascetic Brahman asked them for food. He said that he did not want ordinary food; he was Agni. He wished to devour the Khándava forest, but a friend of Indra's dwelt there, and he always put out the fire by torrents of rain. Agni asked the help of

Krishna and Arjuna to secure his object. Through consuming too much ghee for twelve years, Agni had became pale and weak. To recover his vigour he had seven times attempted to consume the Khándava forest, but had been as often foiled by Indra. Brahmá recommended him to apply for help to Krishna and Arjuna. Arjuna agreed to help, if provided with celestial weapons. Agni then obtained from Varuna a famous bow, called Gándíva, two quivers full of arrows, and a car having an ape for its standard. To Krishna was given a celebrated discus and a mace. In the battle which ensued, Indra was completely defeated. When he poured down water, Arjuna protected the forest with his innumerable arrows, and at last it was totally consumed by fire, and Agni recovered his energy.

Only six of the dwellers in the forest were allowed to escape. Aswasena, the son of Takshaka, the asura Maya, and four birds.

SABHA-PARVA.

SECOND BOOK.

The 'Assembly Book' is so called because it describes the assembly of the princes at Hastinápura, when Yudhisthira lost his kingdom, and the Pándavas had to retire into exile.

Maya's offer to build a Palace.—Maya was the Visvakárma of the Asuras. In gratitude for his preservation by Arjuna from the burning forest, he offered to build a magnificent palace for the Pándavas. When this proposal was accepted, Maya left for the north of the Kailása peak, where he had gathered a large mass of jewels and gems, guarded by Yakshas and Rákshasas. Bringing it away, Maya, on his return, within fourteen months, erected a palace far exceeding in beauty any other structure upon earth. Before entering it, Yudhisthira fed ten thousand Brahmans, and gave to each a thousand kine. Afterwards all the surrounding princes were entertained in the palace.

Visit of Narada.—While the illustrious Pándavas were seated in their palace, the Rishi Nárada, famous for his learning, entered the assembly. After he had put a number of questions to Yudhisthira about the management of his kingdom, he was asked whether he had ever seen a palace comparable to this. Nárada replied that he had neither seen nor heard of among men anything comparable to it; but he would give them an account of the palaces of Indra, Yama, Varuna, Kuvera, and Brahmá. Only a few brief notices can be given of them.

Indra's palace was 150 yojanas in length, 100 in breadth, and 5 in height. It was self-moving, and possessed of the splendour of the sun. There, on an excellent seat, sat the lord of the celestials, with his wife, attended by troops of Maruts, Apsaras, and Gandharvas.

Yama's palace was larger than hundred yojanas, bright as burnished gold. It yielded everything that one desired. In it there was neither grief nor the weakness of age, hunger nor thirst. It was full of royal sages, Brahmans, performers of sacrifices, pitris, and others.

Varuna's palace is of the same size as Yama's. Its walls are of pure white. There enthroned, Varuna is worshipped by snakes with extended heads. As lord of the waters, the four oceans and all the great rivers are there. So also all sacred waters, in their personified forms, wait upon and worship Varuna.

The mansion of Kuvera, built by himself through his ascetic powers, seems to be floating in the air like white clouds. Within on a seat, bright as the sun, sits Kuvera, adorned with ornaments, and surrounded by his thousand wives. Around the Gandharvas and Apsaras sing in notes of celestial sweetness.

Before obtaining a sight of the Brahmá palace, Nárada had to meditate a thousand years. It is indescribable, for it seems to change its form within a moment. It seems to be made up of brilliant gems. Here dwell the great Rishis, the personified four Vedas, day and night, the months, the years, the yugas. All the inhabitants of heaven repairing thither, worship the grandsire.

Nárada said that after beholding the palaces of the celestials, Yudhisthiras palace was the foremost in the world of men. Recommending the performance of the Rājushya sacrifice, Nárada left for Dwárávatí.

Proposal to perform the Rajushya.—After having reigned prosperously for some time, Yudhisthira wished to celebrate the great sacrifice, considered a sign of imperial dominion. On consulting his ministers, they encouraged him in his design; but he thought it prudent to get the advice of Krishna. When Krishna came, he told Yudhisthira that the Rájushya could not be performed till Jarásandha, the powerful king of Magadha, had been slain. He had conquered all the neighbouring princes, and would not acknowledge the supremacy of Yudhisthira.

Jarasandha slain.—To conquer Jarásandha, Krishna representing wisdom; Bhima, strength; and Arjuna victory, resolved to go to Magadha. Before setting out, Krishna related the history of Jarásandha. His father Brihad-ratha had two wives. After being long barren, each brought forth half a boy, When they were thrown out in horror, they were found by a man-eating demon, called Jará, who put them together to carry them off. On coming in contact, the two halves united, and the boy formed cried out so lustily that the

king and his two queens came out. The Rákshasí explained what had happened, and gave up the child, who was named Jarásandha, because he had been put together by Jará. Becoming a zealous worshipper of Siva, he was enabled by him to conquer many kings. Mathura he attacked 18 times, and Krishna had to retire to Dwáraká.

Krishna, Bhíma, and Arjuna, disguised as Brahmans, set out for Magadha. Jarásandha treated them with respect as Brahmans; but was surprised to see them decked with garlands, looking like Kshatriyas. Throwing off their disguise, Krishna said to Jarásandha, "Either set free all the monarchs, or go thou to the abode of Yama."

Jarásandha then expressed his readiness to fight with any of them or all three together. Before doing so, he ordered his son to be installed on the throne. When Krishna asked him with which of the three he desired to fight, he chose Bhíma. Jarásandha, taking off his crown, girded himself for the battle. The two rushed at each other like mad elephants. The struggle lasted for 13 days without intermission, till Jarásandha was exhausted. Bhíma, after twirling him around, pressed his knee against Jarásandha's backbone, and broke his body in two. The roar of Bhíma, mingled with that of Jarásandha, struck with terror the people of Magadha who had watched the fight.

Krishna released the royal prisoners and asked them to assist Yudhisthira in performing the Rájushya sacrifice, to which they agreed.

Krishna, Bhíma, and Arjuna returned to Indraprashta, after which Krishna left for Dwáraká.

Celebration of the Rujushya Sacrifice.—Before this took place, the four brothers set out to conquer the four quarters. Arjuna went to the north, Bhíma, to the east, Sahadeva, to the south, and Nakula to the west. All were victorious, and returned with immense booty.

Krishna, who arrived from Dwáraká with a mass of treasure and attended by a mighty host, encouraged Yudhisthira to perform the sacrifice. Great preparations were made. The most renowned Rishis were engaged to take part in the ceremonies, and separate habitations were erected for their entertainment. Kings assembled from all parts, bringing with them costly jewels. Among them were the Mlecchha tribes, inhabiting the marshy regions on the seashore. Dushásana was appointed to superintend the food; Vidura was paymaster; Duryodhana received the tributes; Krishna, at his own desire, to obtain merit, washed the feet of the Brahmans.

All the kings present vied with each other in offering gifts of costly jewels to Yudhisthira. The sacrifice was commenced with six fires, and distinguished by rich gifts to Brahmans; abundance of food was provided for the vast assembly.

On the last day of the sacrifice, the Rishis entered the sacrificial enclosure, and held a disputation on various topics. Bhíshma afterwards proposed to Yudhisthira that *arghyas* should be offered to the most distinguished of the guests, and by his advice, it was first presented by Sahadeva to Krishna.

Siśupála, the mighty king of Chedi, the old enemy of Krishna, could not bear to see him thus honoured, and blamed Yudhisthira for passing by Draupada, Drona, Bhíshma, Karna, and many others. When he had spoken Siśupála left the assembly, accompanied by the kings; Yudhisthira ran after Siśupála, trying to pacify him; Bhishma defended the selection, contending that Krishna was the foremost among all the worlds, including the regions of the celestials. Sahadeva then challenged any one who objected to the worship of Krishna.

But when this acknowledgment was made to Krishna, Siśupála tried to stir up the kings against Krishna and the Pándavas, Yudhisthira then consulted the aged Bhíshma, as to what should be done. Bhíshma compared the discontented kings to barking dogs and Krishna to a sleeping lion. Siśupála then made a long speech, disparaging Krishna, whom he called a cowherd, [illegible]ere was nothing wonderful in throwing down a car by a kick; [illegible]vardhana mountain, which he supported for a week, was only like an anthill; he slew Kansa whose food he had eaten. Bhíma would [illegible]ave attacked Siśupála, but was restrained by Bhishma. "Release h[illegible]n," said Siśupála, upon which Bhíshma gave the history of hi[illegible]upála. He had been born with three eyes and four hands, and Si[illegible] bra[illegible]ished to abandon him, but had [illegible]ed like an ass. His parents wi[illegible] foretold that a voice said that he would be fortunate. It was also[illegible] he would lose his extra members when taken up in the arms of him who would be his slayer. This happened when Krishna took him up.

Siśupála, indignant at the Bhíshma's praise of Krishna, asked him why he did not praise other kings whom he mentioned. Upon Bhíshma saying that he did not regard the kings as equal to a straw, some of the kings, incensed at this, proposed to burn Bhíshma in a fire of straw. To this Bhíshma replied, "Let him who wisheth for speedy death summon Krishna to battle." Siśupála then said, "O Janárddana, I challenge thee! come fight with me until I slay thee to-day with all the Pándavas."

Before accepting the challenge, Krishna recounted some of the evil deeds of Siśupála. Siśupála persisting, Krishna struck off his head with his discus.

Yudhisthira commanded his brothers to perform the funeral rites of Siśupála, and his son was installed king of the Chedis. The assembly afterwards separated, and Krishna returned to Dwáraká.

Gambling Matches.—Duryodhana returned to Hastinápura very jealous of the magnificence of the Pándavas. Sakuni, his

uncle, seeing him ill at ease, asked the cause. Duryodhana replied that on account of the prosperity of the Pándavas, he meditated committing suicide: all his attempts to compass their destruction had failed. He then asked Sakuní to point out a way by which he might vanquish them. Sakuni replied that Yudhisthira was very fond of gambling, although he did not know how to play. Sakuni was skilful at dice. Yudhisthira should be challenged to play, which, as a Kshatriya, he could not decline. Thus the whole of his kingdom might be won.

Vidura, consulted by Dhritaráshtra, warned him against having anything to do with dice; but the jealousy of Duryodhana was so great, on account of the wealth of the Pándavas and the tributes they received, of which he gave a long account, that he became pale and emaciated. Dhritaráshtra tried to show Duryodhana that he ought not to be jealous, but all in vain. Dhritaráshtra, although disapproving, at last allowed Duryodhana to carry out his designs. A splendid crystal arched assembly hall was ordered to be constructed, two miles square, adorned with countless jewels and with a hundred gates. Vidura was sent to Indraprastha to invite the Pándavas to a friendly match at dice.

While Vidura brought the invitation to Yudhishthira, he spoke of the gamblers and cheats that had been invited. Yudhisthira admitted the evils of gambling, but said that, challenged by Sakuni, he could not refuse. Next day all the Pándavas with Draupadí went to Hastinapura, where they paid their respects to the Kurus, and were kindly received.

Next day in the assembly Sakuní challenged Yudhisthira to play at dice. Yudhisthira remonstrated in vain; but, impelled by Fate, at last consented, Sakuni playing for Duryodhana.

The first stake, won by unfair means, was a wreath of pearls, next jars, each full of a thousand nishkas; then the royal car, a lakh of maidens with golden bracelets, thousands of serving men, thousands of elephants, horses, cars, sixty-thousand warriors, and jewels of countless value. All these were staked and lost in succession.

Vidura here interposed. He warned Dhritaráshtra that Duryodhana would bring about the destruction of the house of Bhárata, and spoke of the evil consequences of gambling. As Vidura's advice was rejected, he left the assembly.

Yudishthira next lost trillions and hundreds of quadrillions of money; his kine, horses, goats and sheep; his capital, and all its wealth excepting that belonged to the Brahmans, Nakula, Sahadeva, Arjuna, Bhima, and Yudhisthira himself. Lastly, Yudhisthira, after dwelling on the beauties of Draupadí, staked her. The aged persons in the assembly cried, "Fie! Fie!" but to the joy of the Kurus, Draupadí was won.

Cruel treatment of Draupadi.—Duryodhana then told Vidura to bring Draupadí and let her sweep the chambers, staying among the serving-women. Vidura refused, warning Duryodhana of his wickedness. A charioteer was then sent to call Draupadí. She asked the charioteer whether Yudhisthira lost himself or her first. When the charioteer asked Yudhisthira, he was speechless. Duryodhana then proposed that Draupadí herself should come to the assembly. Yudhisthira also sent a message asking her to come. As the charioteer hesitated, Duryodhana told Duhsásana to bring her. When Duhsásana asked Draupadí to come, she ran to the apartments of the ladies. But Duhsásana, running after her, dragged her by her long dark hair to the assembly. She pleaded that her season had come, and that she had only a single robe. Duhsásana insisted that she should come, even if entirely naked.

When Draupadí was brought in, she addressed a piteous appeal to the assembly; but Duhsásana only dragged her the more, calling her "slave! slave!" Vikarna, one of the sons of Dhritaráshtra, pleaded for Draupadí, but in vain. Karna recommended that the robes of the Pándavas and of Draupadí should be taken. The Pándavas themselves took off their upper garments, and Duhsásana began to pull off the robe of Draupadí. Draupadí invoked Krishna, and Dharma multiplied her garments as quickly as they were removed. Bhíma then vowed that he would tear open the breast of Duhsásana and drink his blood.

Vidura again endeavoured to plead the cause of Draupadí; but the shameless Duryodhana, instead of pitying the weeping lady, bared his left thigh and showed it to her who had never seen such an assembly since her *swayamvara*. Upon this Bhima vowed to break his thigh in the great conflict.

Draupadi set free.—While it was being argued in the assembly whether Draupadí had been won or not, a jackal howled in the homa-chamber of Dhritarashtra's palace and asses began to bray. Dreading these omens, the wife of Dhritaráshtra and Vídura spoke to him. The king, after rebuking Duryodhana for his wickedness, tried to comfort Draupadí and offered to grant her any boon.

The boon which Draupadí asked was the release of Yudhisthira. This was not only granted by the king, but he offered a second boon. Draupadí's second request was that the other brothers should be set free. After granting her request, he offered a third boon which Draupadí declined. When her husbands were set free, they would secure their own prosperity.

After kind words from Dhritaráshtra, the Pándavas, with Draupadí, mounted their chariots to return to Indraprastha.

The Second Gambling Match.—After the Pándavas had left, Duryodhana, Karna, and Sakuni represented to Dhritaráshtra that they would speedily return to avenge their wrongs. They therefore proposed a second match at dice—the terms being that the

losing party should spend twelve years in the forest, and during the thirteenth year live in disguise in some inhabited place. If then discovered, they would have to undergo another exile of thirteen years. In the meantime, the Kurus would become firmly rooted in the kingdom. In spite of the opposition of Gandhárí, Dhritaráshtra consented to the match.

When the challenge was brought to Yudhisthira, he could not refuse, although he knew full well the unfair practices of Sakuni. He felt bound as a Kshatriya to play, but lost as before.

The Departure of the Pandavas.—The Pándavas, laying aside their royal robes, attired themselves in deerskins, amidst the derision of the Kurus. Yudhisthira, before his departure, took leave of the Bháratas, including the sons of Dhritaráshtra and all the courtiers. Kuntí was prepared to accompany her sons to the forest, but as she was old, Vidura proposed that she should live in his abode—an offer gladly accepted. She was, however, deeply distressed when she saw her sons stript of their robes and ornaments, clad in deer skins, their heads downwards, surrounded by exulting foes and pitying friends.

Dhritaráshtra asked Vidura how the Pándavas had left. He was told that Yudhisthira went covering his face, lest he should burn the people by looking at them with angry eyes. Bhima went swinging his arms, desirous of fighting with his enemies. Arjuna went scattering sand grains, emblems of the arrows he would shower in battle. Sahadeva besmeared his face that he might not be recognised. Nakula stained himself with dust that he might not steal the hearts of ladies who looked at him. Draupadí went with a single piece of cloth, stained with blood, her hair dishevelled, and weeping, signifying that the wives of the Kurus would, on the fourteenth year, be reduced to the same plight. Dhaumya, the family priest of the Pándavas, who accompanied them, sang mantras relating to Yama, denoting the mantras which would be sung for the Kauravas slain in battle.

Suddenly, while Dhritaráshtra and Vidura were talking, the Rishi Nárada gave the following warning: On the fourteenth year hence the Kauravas would be destroyed by Bhíma and Arjuna. He then vanished.

VANA-PARVA.

THIRD BOOK.

Vana means 'forest.' It is so called as describing the life of the Pándavas in the Kámyaka forest. It is the second book in length, and contains many episodes; among them the story of Nala and an outline of the Rámáyana.

Forest Life.—When the people of Indraprastha knew that the Pándavas were to retire to the forest, they begged to accompany them; but Yudhisthira advised them to stay in the city. Next a number of Brahmans, supported by Yudhisthirar, wished to go with them. Yudhisthira told them the hardships they would have to encounter from the want of food and the dangers of the forest. To this the Brahmans replied that they would provide their own food and repeat mantras for the welfare of the Pándavas; but Yudhisthira grieved that they should be obliged to subsist on food gained by their own toil.

A learned Brahman, called Saunaka, advised Yudhisthira to strive to obtain success through yoga and austerities. Yudhisthira appealed to Dhaumya, his priest, to show him how to support the Brahmans. He recommended him to apply to Súrya, and repeated to him his 108 names. Yudhisthira then began to worship Súrya, living upon air alone, and suppressing his breath. He said to Súrya: "Thou art Indra, thou art Vishnu, thou art Brahma." Súrya gave him a copper vessel which for twelve years would furnish an inexhaustible supply of cooked food. After feeding the Brahmans and his younger brothers, Yudhisthira ate himself, Draupadí taking what remained.*

Vidura advised Dhritarashtra to recall Yudhisthira and give him back his kingdom. This was displeasing to Dhritaráshtra, and he told Vidura that he might go to the Pandavas. He did so and was kindly received by them. Dhritarashtra afterwards repented, and sent Sanjaya to invite him to return, to which he agreed. Duryodhana resolved to slay the Pándavas, but was prevented by Vyása, who also recommended Dhritaráshtra to make peace with them. Draupadí, grieved that the Pandavas, once living in splendid palaces had now to sleep in beds of Kusa grass, proposed that they should recover their kingdom by force of arms, but Yudhisthira would not violate his pledge.

Arjuna goes in quest of Celestial Weapons.—Vyása advised Arjuna to obtain the weapons of the gods that he might be the better able to conquer the Kauravas. After taking leave of his brothers, he set out for the Himavat. First he went through a

* Section 1. says that they subsisted by killing the deer, having first dedicated a portion of the food to the Brahmans, and themselves ate the remainder.

course of austerities. Beginning to eat withered leaves, at last he subsisted on air alone, with arms upraised and standing on his tip-toes. Through the fervour of his austerities, the earth began to smoke. This causing alarm to the Rishis, they reported the circumstance to Siva, begging him to interpose. Siva quieted their fears, and promised to take action. He descended in the form a huge hunter, armed with bow and arrows, and accompanied by Uma in the guise of a hunter's wife, and a swarm of merry spirits.

While Siva was approaching, a Daitya, named Muka, in the form of a boar, sought to slay Arjuna. When Arjuna was preparing to shoot him, Siva commanded him to stop as he had first aimed at the boar. Arjuna, giving no heed, struck the boar, which was also pierced at the same moment by Siva's shift and expired.

Arjuna first threatened to kill the hunter because he shot at the game first aimed at by him; while the hunter retorted similarly. A furious battle then ensued, each shooting at each other arrows, poisoned like deadly snakes. When Arjuna's arrows were exhausted, he tried to strike the hunter with his bow, but it was snatched out of his hands. Then he attacked him with sword, but it broke upon his head. Next he tried to shower trees and rocks upon him, but all in vain, and at last he lay senseless on the ground. On recovering consciousness, he mentally prostrated himself before the gods, and, making a clay image, he worshipped it with offerings of flowers.

Beholding the garland which he had offered to the clay image in the hand of the hunter, Arjuna prostrated himself at his feet. Siva, pleased with him, promised to grant him an irresistible weapon, and, now appearing in all his splendour, Arjuna worshipped him as the god of gods. When Siva promised him a bow, he asked for the weapon Brahmasira. Siva promised to give him his favourite weapon, called Pasupata; he also gave him instructions as to its use. The universe trembled when this terrible weapon in, its embodied form, stood by the side of Arjuna, ready to obey his commands. Siva then ascended, with Uma, to his heaven. Indra, Varuna, Kuvera, and Yama then appeared and granted him their weapons. Among others, he received the noose of Varuna. Indra gave him a weapon which would send a foe to sleep.

Arjuna goes to Indra's Heaven.—Indra afterwards ordered his charioteer Matali to bring Arjuna to Amarávatí, his glorious city. For five years Arjuna lived in Indra's heaven, surrounded with every luxury. Besides acquiring the use of the celestial weapons, by Indra's advice he learned music and dancing. To taste the joys of heaven, the lovely Apsara, Urvasí, was asked to try the effects of her charms upon him. Decking herself with ornaments and making herself as lovely as she could, she presented herself to

Arjuna. As soon as he saw her, he closed his eyes from modesty, and honoured her as his superior. Notwithstanding her solcitatíons, Arjuna would regard Urvasí only like a mother, upon which, trembling with rage, she cursed him to pass his time among females as a dancer and a eunuch.

When Indra was told what had happened, he comforted Arjuna by telling him that the curse would be beneficial in the end. During the thirteenth year, he should be without manhood, but would regain it at its close.

Story of Nala and Damayanti.

Grief of the Pandavas.—One day when the Pándavas were overwhelmed with sorrow on account of the absence of Arjuna and the loss of their kingdom, Bhima asked permission from Yudhisthíra to slay the Kauravas. Yudhísthíra would not consent to break his word. Just then the great Rishi Vrihadaswa appeared. When the ascetic had been seated and refreshed, Yudhisthíra related to him all his misfortunes. Adding, "To my thinking, there is no man more wretched than I am." To this the Rishi replied that he could relate the history of a king who was more miserable. Thereupon Yudhisthíra desired to hear his history, and the Rishi related the story of the illustrious Nala.

The mutual Love of Nala and Damayanti.—Nala was king of the Nishádas or mountain tribes. He was brave, handsome, virtuous, learned in the Vedas, skilled in arms and in the management of horses; but addicted to gambling. Damayantí was the only daughter of Bhima, king of Vidharba or Berar, celebrated over the world for her beauty. They had never seen each other, but hearing repeatedly of each other, they fell deeply in love. Nala, unable to control his passion, spent much of his time in solitude.

One day Nala caught a swan with golden wings. The swan pleaded that if allowed to live it would bear a message of his love to Damayantí. The swan, set free, made its way to Damayantí. Having led her to a secluded place, the swan, in human voice, spoke of the peerless beauty of Nala, and urged marriage. Damayantí asked the swan to convey a similar message to Nala.

Damayanti's Swayamvara.—After hearing Nala's message, Damayantí lost all peace of mind. She became pale, melancholy, and could not eat. When her maids reported this to the king, reflecting that his daughter had attained to puberty, he resolved that her Swayamvara should take place. On receiving the invitation, all the kings arrived, making the air resound with the clatter of their cars.

At this time the great Rishis Nárada and Parvata visited Indra's heaven, and told him of the approaching swayamvara.

Just then Agni, Varuna, and Yama entered. After hearing the words of Nárada, they all resolved to be present. When on their way to the swayamvara, they saw Nala on a similar errand. Leaving their cars, they accosted Nala and asked him to be their messenger, to which Nala agreed. Nala then asked who they were, and what message he was to deliver. After giving him their names, they bade him go to Damayantí, and tell her that she must choose one of them. Nala objected that he was himself a suitor, but he was held to be bound by his promise. When Nala further said that he could not gain admittance to Nala, they promised him entrance.

Nala suddenly appeared before Damayantí, blazing in beauty and surrounded by her handmaids. As Nala gazed upon her, his own love increased, while he excited similar admiration. Damayantí then asked how he had found his way into her apartments which were so carefully guarded. Nala explained that it was through the favour of the gods, and delivered their message. Damayantí then proposed marriage, and threatened to destroy herself if he refused. Nala replied that the gods were far superior to a man, and enlarged upon the greatness of each. Damayantí, bathed in tears, declared that, while bowing to the gods, she chose Nala. As Nala still pleaded that he was the messenger of the gods, Damayantí said that she could choose him at the Swayamvara, and then no blame would attach to him. Nala then left and reported to the four gods what had happened.

At the Swayamvara there appeared to be five Nalas exactly alike. Damayantí, greatly perplexed, asked the gods to reveal to her the true Nala. The gods then assumed their real appearance without touching the ground, while Nala's body cast a shadow. When Damayantí placed the garland round his neck, the gods applauded and promised eight boons to Nala. Damayantí went with Nala to his capital, where they had a son, named Indrasena, and a daughter, named Indrasená.

Nala gambles and loses everything.—Kali, representing the Kali Yuga, came too late for the swayamvara. In revenge for Damayantí choosing a mortal, he resolved to ruin Nala through his love of gambling. At his instigation, Pushkara, Nala's younger brother, proposed a game of dice. Kali charmed the dice, and Nala went on losing. He was so infatuated that the entreaties of friends, ministers, wife, and children were of no avail. He went on till he had lost all, even to his clothes.

Pushkara then became king, and proclaimed that no one was to give food or shelter to Nala. Nala left the city, clad in one piece of cloth, and Damayantí followed, similarly attired. They spent three nights in the outskirts of the city, living on water alone. Nala tried to catch some birds with his cloth, but they bore it up to the sky, leaving Nala perfectly naked, the birds afterwards telling him that they were the dice.

Nala deserts Damayanti.—Heavy with hunger and thirst, at last they came to a shed for travellers. Damayantí, very tired, fell asleep on the bare ground. Nala resolved to abandon his wife in the hope that she would return to her father. With a sword which he found, he divided her sole remaining garment and left her.

When Damayantí awoke, she wandered about lamenting, extolling Nala, and imploring every one to tell her where he was. Meeting with a caravan of merchants going to the city of Suváhu, ruler of the Chedis, she resolved to accompany them. While the câravan was halting, it was suddenly attacked by a number of wild elephants, and many of the merchants were killed. Some accused Damayantí of being a Rákshasí, the cause of the disaster, and threatened to slay her; upon which she fled into the forest lamenting. Afterwards she found her way into the capital of the Chedis. She had only half a garment, her hair was dishevelled, she was soiled with dust, and looked like a maniac. When she entered the city the boys began to follow her; but the queen-mother saw her from the terrace of her palace, and commanded her to be brought. When asked who she was, concealing her royal birth, she said that her husband, defeated at dice, had left her, and that she was now seeking him. The queen-mother then invited Damayantí to stay with her, which she agreed to do on certain conditions. The queen-mother gave her as a superior attendant to her daughter Sunandá, with whom she lived happily.

After Nala had left Damayantí, he saw a great fire in the forest, and heard some one calling loudly to him for help. Going near he saw a mighty Nága lying in the fire, who asked him to take him up. When he did so, he became small as the thumb. Nala was asked to carry the Nága a few steps further to a place of safety, but at the tenth step it bit him, and he was transferred into an ugly dwarf, while the snake assumed his own form. The Nága told Nala that the poison would work upon him till the evil spirit was gone out of him, and that he should then be restored to all he loved. Nala entered the service of Rituparna, king of Ayodhya, as a trainer of horses and a skilful cook under the name of Báhuka.

Damayanti Discovered.—The king of Vidarbha sent out Brahmans in search of Damayantí, offering a thousand kine as a reward. At last one of them, called Sudeva, saw in the palace of the Chedis, a lady who from her incomparable beauty, must be Damayantí. Coming near her, he told who he was, mentioning that he had come in search of her at the request of king Bhíma. Her father and mother, her brothers, her son and daughter were all well. As Damayantí began to weep, Sunandá told her mother, and she came to inquire into the cause. When the Brahman Sudeva related the history of Damayantí, the queen-mother discovered that Damayantí was her sister's daughter. Though kindly treated, Damayantí wished to go back to her children. She was therefore

sent to Vidharba in a handsome palanquin, protected by a large escort.

The Search for Nala.—As Damayantí continued mourning the absence of Nala, the king sent out Brahmans in all directions in search of him. Damayantí told them to cry in every kingdom, "O beloved gambler, where hast thou gone, deserting thy devoted wife asleep in the fórest? O king, relent towards her who incessantly weepeth." For a long time the search was made in vain. At last Parnáda, a Brahman, said that he had found at Ayodhya a dwarf, named Váhuka, skilful as a charioteer and cook, who inquired after Damayantí, and seemed very sad. When Damayantí heard this, she sent a message by Sudeva to Rituparna, king of Ayodhya, that she would hold a second Swayamvara. On receiving the message, Rituparna told Váhuka. He was perplexed; he could not tell whether Damáyantí was inconstant or whether it was a plot for his sake; but he determined to go. Rituparna was very skilled in numbers and in gambling. On the way to Vidharba, Rituparna exchanged his skill in gambling for Váhuka's knowledge of horses. As soon as Nala became acquainted with the science of dice, Kali came out of his body, vomiting the poison of Karkotaka, but still he retained his deformity. When the car, driven by Nala, came rattling into Vidarbha, both Damayantí and the horses of Nala were reminded by the loud sound as like that when Nala urged his own steeds.

Nala discovered.—Bhima did not know of the message sent to Rituparna, and was surprised at his visit, while, on the other hand, Rituparna was astonished that there were no signs of the Swayamvara. Damayantí then sent Kesiní, a female messenger, to the charioteer to ask for what object he had come. Nala did not discover himself, but when the messenger repeated the words, "O beloved gambler, &c.," choked with tears, he replied. "Chaste women, though overtaken with calamity, protect themselves." When Kesiní reported this to Damayantí, she suspected that the charioteer was Nala; but she was told to go back and watch his conduct carefully. She returned giving a wonderful account of what she had seen. As a final test, Damayantí asked Kesiní to bring back some food dressed by Váhuka. When Damayantí tasted it, she said that it was like the food dressed by Nala. She then sent her two children to Váhuka, who, embracing them, took them on his knee, after which he sent them away.

Damayantí now arranged, through her mother and father, to see Nala herself, and he was brought into the palace. With matted locks, and clad in a piece of red cloth, covered with dust, she asked Váhuka whether he had ever seen a virtuous person who deserted his sleeping wife. Nala had said to her, "Truly I will be thine," but had left her. Both shedding tears, Nala laid the blame of his desertion on Kali, but asked Damayantí why she

had appointed a second Swayamvara. Damayantí explained that it was a device to bring Nala, and called on the gods to testify to her purity. When they had done so, flowers fell from the sky. Nala regained his true form, and they embraced each other. Thus, four years after the loss of his kingdom, was Nala re-united with his wife.

Nala recovers his Kingdom.—After remaining a month at Vidarbha, Nala went to his brother Pushkara and challenged him to play again, the stakes being Damayantí and Pushkara's kingdom. Pushkara expressed his willingness from his desire to have Damayantí wait upon him like an apsara. At these words Nala desired to cut off his head, but he restrained himself and only said "Let us play." At a single throw Nala won back his kingdom and also the life of his brother which had also been staked. Nala told him that he was now Damayantí's slave. His former defeat was due to Kali. He now granted Pushkara his life and portion of [illegible] paternal kingdom, assuring him of undiminished affection. Af[illegible] this Nala passed his days in joy like the celestials.

Yudhisthira comforted.—Vrihadaswa, after repeating to Y[illegible]isthira the story of Nala and Damayantí, told him that he s[illegible]d not repine, for his sufferings were not to be compared with those of Nala. The Rishi also dispelled Yudhisthira's fear lest some one should challenge him to gamble by conferring upon him a complete knowledge of the science of dice.

Tirthas Described.—One day when the Pándavas were mourning the absence of Arjuna, the Rishi Nárada appeared to them, and explained the merit to be obtained by visiting *tírthas*. At Pushkara, during the two twilights, there is the presence of a hundred thousand millions of tírthas. By bathing at Pushkara all sins are destroyed. At Jamvu-márga, another tírtha, one acquires the merit of the horse sacrifice and the fulfilment of all his desires. At the lake of Agastya, in three nights one acquires the fruit of the *Agnishtoma*. He who goes to the spot where Yayáti fell, acquires the merit of a horse sacrifice. At another tírtha, even ten times the merit of a horse sacrifice may be obtained. At the sight of Kurukshetra all creatures are freed from their sins. At Rámahadras, Parasu-Ráma dug five lakes and filled them with Kshatriya blood. Bathing in the lakes one obtains the gift of gold in abundance. At Kedára one acquires the power of disappearance at will. The benefits to be obtained at many other tírthas were also enunciated.* Under the direction of the Rishi Lomasa, the Pándavas were to visit the tírthas, and then Yudhisthira would rule his subjects, after slaying all his enemies.

Visits to Tirthas.—Under the guidance of the Rishi Lomasa, the Pándavas spent a long time travelling slowly from tírtha to

* The description of them occupies 42 pages.

tírtha, acquiring an enormous store of merit. Their adventures are too numerous to be described in detail: only a few of the most important will be noticed.

Marriage of Agastya.—The Pándavas, during their pilgrimage, came to the hermitage of Agastya, where they learned his history. He is said to have been the son of Mitra and Varuna, but was born in a water jar; hence his epithet "pot-born." One day when he was grown up, he saw his deceased ancestors in a pit with their heads downwards. On enquiring the reason, he was told that it was because he had no son, upon which he promised to the *pitris* to marry. As he did not see any woman worthy to be his wife, he formed a girl out of the most graceful parts of animals, and passed her secretly into the palace of the king of Vidarbha. There the child grew up as the king's daughter. She was called Lopá-mudrá because the animals had been subjected to loss (*lopa*) by her taking their respective beauties (*mudra*); as the eyes of the deer, &c. When grown up, Agastya demanded her in marriage, and, afraid of his curse, the king unwillingly consented.

On Lopá-mudrá demanding a bridal bed like that in the Vidarbha palace, Agastya set out in search of wealth. The kings to whom he first applied said that their income only equalled their expenditure. Agastya was recommended to apply to a Daitya, named Ilwala, who possessed enormous wealth.

Ilwala had a younger brother, named Vátápi. One day Ilwala asked a Brahman to grant him a son equal to Indra. As his request was not complied with, he was inflamed with wrath against Brahmans. Inviting twice-born men to a feast, his younger brother, under the form of a ram, was cooked. When they had eaten, Ilwala said, "O Vátápi, come forth." So, Vátápi, bleating like a ram, came out, rending their bodies. Thus many Brahmans were destroyed. When Agastya came, to Ilwala, Vátápi, under the form of a ram, was eaten by the Rishi. When dinner was over, Ilwala summoned his brother, but Agastya laughingly said, "How can he come out? I have digested him!"

Ilwala then gave Agastya a golden car and a large amount of wealth, and he had a son by Lopá-mudrá, named Dridasyu, born after he had been seven years inthe womb.*

Agastya drinks up the Ocean.—During the Krita age some very fierce and powerful daityas fought with the gods, and pursued them in all directions. On consulting Brahmá, he told the gods to ask the Rishi Dadhicha for his bones, with which Twashtri would make a terrible weapon, called *Vajra*, capable of destroying the most powerful creatures. To this Dadhicha willingly agreed, and the weapon was made. Indra, strengthened by Vishnu, with the weapon

* The meeting of Rama and Parasuráma is next described; but it is omitted as given also in the Rámáyana.

Vajra killed Vritra, the chief of the Daityas, at the sight of which they hid themselves in the depth of the ocean, making it their fort from which they made sallies. The Daityas, coming out at night, devoured the Munis whom they found in hermitages and forests. In the morning only heaps of bones would be found.

Meanwhile a dispute had arisen between the Vindhya mountains and the Sun. Indignant that the Sun would not go round him as well as Mount Meru, the Vindhya mountains swelled to such an extent as to tower above Himavat and Meru, obstructing the path of the Sun. The gods invoked the aid of Agastya. The sage called upon the mountain to bow before him and afford him an easy passage and to wait for him till his return. But Agastya never returned, and the mountain remained in its humbled condition. Hence Agastya is called Vindhya-kúta.

The gods next appealed to Agastya to assist them against the Daityas. They asked him to drink up the ocean in which they had taken refuge. Agastya did so, and the gods, attacking the Daityas, slew them. When the battle was over, the gods asked Agastya to refill the ocean, but he said that it had already been digested by him, and some other expedient must be tried. One of Agastya's epithets is Samudra-Chaluka, 'Ocean-drinker.'

Story of King Sagara.—Sagara, king of Ayodhya, had two wives, Sumatí and Kesiní, but no children. Propitiating Siva by his austerities, he promised that one of his wives should have one son and the other 60,000 sons. Kesiní chose the one son, and her son was named Asamanjas. Sumatí was delivered of what looked like a gourd. The king wished to throw it away, but he was told to take the seeds and put them in pots, partly filled with ghee. He did so, and a nurse was provided for each pot. After a time there arose 60,000 powerful sons. All of them were so wicked that the people, united with the gods, went to Brahmá for refuge. He promised that ere long they should all be destroyed.

After very many days, Sagara resolved to perform the horse sacrifice, and his horse began to roam over all the world protected by his sons. When it reached the waterless sea, it suddenly disappeared. The sons of Sagara imagining that it had been stolen, made this report to their father, but he told them to search for it. After searching everywhere, with joined hands they told their father that they could not find the horse. Sagara enraged, told them never to return until they had found it.

Seeing a cleft on the earth, they began digging with spades and pickaxes, mangling and killing the demons and snakes which they met. At last they dug down to Pátála, where saw the horse roaming about. Near it was Kapila, a perfect mass of splendour. As they did not honour Kapila, looking at them for an instant they were reduced to ashes by the flame which darted from his presence. Their remains, were found by Ansumat, son of

Asamanjas, who prayed Kapila that the victims of his wrath might be raised to heaven. Kapila promised that the grandson of Ansumat should be the means of accomplishing this by bringing down the river of heaven. Kapila also told him to take the sacrificial horse to Sagara, who was thus enabled to complete his sacrifice. He gave the name Ságara (ocean) to the chasm which his sons had dug. The son of Ansumat was Dilípa, and his son was Bhagíratha. His austerities induced Siva to allow the sacred river to descend to the earth for the purpose of bathing the ashes of Sagara's sons. Bhagíratha named the river Ságara, and after leading it over the earth to the sea, he conducted it to Pátála, where the ashes of his ancestors were laved with its waters and purified.*

The Earth raised by Narayana.—In the Krita Yuga Brahmá assumed the functions of Yama. Not a creature then died, while births went on as before. Birds, beasts, including all kinds of carnivorous animals, and men multiplied so exceedingly, that under the weight the earth sank a hundred yojanas, at the same time suffering severe pain. She then appealed to Náráyana to lighten her load.

Náráyana assuming the form of a boar with one tusk, blazing with effulgence, with his single radiant tusk raised the earth a hundred yojanas. This caused such an agitation, that the gods were alarmed, and went to Brahmá with joined hands. He calmed their fears, and told them where they might find Náráyana.

Journey to Gandha—madana (Intoxicating with fragrance).—The Pándavas next set out for the mountain Gandha-madana. On their way they encountered a violent storm, obliging them to seek shelter. When they started again, Draupadí fell down from fatigue. As there were still rugged snow-clad mountains to be scaled, Yudhisthira asked Bhima what was to be done. He then proposed that his son Ghatotkacha, by the Rákshasí Hidimbá, who could range the sky and was as strong as himself, should carry them all. No sooner had he said this then Ghatotkacha appeared. He carried Draupadí, while other Rákshasas bore the rest of the party at a rapid pace. Passing over various regions inhabited by Mlechchas, monkeys, peacocks, bears, Kinnaras,† and others, they came to the romantic hermitage of Nara and Náráyana where they alighted. Here were great sages chanting the Vedas, clad in deer skins and subsisting on roots and fruits, who gave them a cordial welcome. Delighted with the beautiful scenery, the Pándavas dwelt there happily.

Bhima and Hanuman.—One day in the hermitage the wind brought to Draupadí a celestial lotus having one thousand petals.

* The story of Rishyaringa is next told. See Rámáyana Bála Kánda. This applies also to the story of Jamadagni.

† Men with the heads of horses.

Delighted with its beauty and fragrance, she asked Bhima to get some more. To gratify her, Bhima set out in the direction from which it had come. He pressed on, passing through forests occupied by wild beasts, Kinnaras, Yakshas, and Gandharvas, whom he alarmed with his shouts, but could find no lotuses. At last he found a monkey obstructing the path to heaven. The monkey was lying down, but he lashed his long tail with a noise like thunder. On going near, he saw the monkey, of a coppery colour, his eyes reddened with intoxication, and his tail, covered with long hair, erect like a banner. The monkey said that he was ill; but sleeping soundly, he asked Bhima why he awoke him. Though further passage was barred, he invited him to rest and partake of fruits and roots.

Bhima after asking the monkey who was, said that he himself was Bhima, one of the sons of Pándava. Hanumán merely replied that he was a monkey, and told Bhima that if he advanced it would be to his own destruction. Bhima thought that by taking hold of the monkey's tail he could send him to Yama. Seizing it with both hands and putting all his strength till his body was covered with sweat, he could not move it. Bhima then, with joined hands, begged the monkey to tell him who he was. The monkey told him that his name was Hanumán. He was the son of Váyu, by the wife of Kesari, and described his adventures with Ráma. He had obstructed the path, for no mortals were allowed to pass that way.

Bhíma was well pleased to see his elder brother, but asked him to appear in that form in which he had bounded over the ocean. Hanumán told him that his form changed with the ages, of which he gave a long account. On Bhíma repeating his request, Hanumán showed himself in his gigantic form, and gave instructions as to the duties of the several castes. After pointing to the direction of the golden lotus lake, he disappeared.

The Lotus Lake.—After Hanumán left, Bhíma went on till he came to a lake full of the golden lotus. When about to pluck them, he was forbidden by the guardian Rákshasas, who said the region belonged to Kuvera; and that permission should be asked from him. Bhíma replied, "Kshatriyas never beseech; this is eternal morality." The Rákshasas then threatened to kill and eat Bhíma. When they advanced with lances and other weapons, Bhíma smote them with his mace, and soon a hundred lay dead on the banks of the lake, while the others fled. After drinking of the water of the lake, Bhíma began gathering lotuses. When this was reported to Kuvera, he said, "Let him take as many as he likes."

Meanwhile a severe storm took place where the other Pándavas were staying. Yudhisthira, not seeing Bhíma, asked where he was, upon which Draupadí told him that Bhíma had been sent

to obtain lotus flowers. The Pándavas therefore resolved to go to the lake, which they speedily accomplished through the help of Ghatotkacha and other Rákshasas. After Yudhisthira had embraced Bhíma again and again, the Pándavas dwelt pleasantly by the lake, expecting Arjuna.

Three of the Pandavas and Draupadi carried off by a Rakshasa.—One day when Bhima was absent, a Rákshasa, named Jatásura, who had been supported as a Brahman, suddenly carried off Yudhisthira, the twin brothers, and Draupadí. Yudhisthira appealed to the Asura on account of his having been fed by them, but he gave no heed. Bhíma soon made his appearance, and the Rákshasa, in alarm, put down the Pándavas and prepared for battle. Brandishing trees, they struck each other and when all had been rooted up, they threw rocks at each other; then they wrestled with each other like two elephants. At last Bhíma dashed the Asura to the ground and cut off his head, after which he presented himself before Yudhisthira.

Rakshasas slain and visit of Kuvera.—While the Pándavas were dwelling in the hermitage of Arshtishena, one day Draupadí said to Bhíma, that she would like to see the mountain from which some beautiful fragrant flowers had been blown by the wind. Bhíma then set out, and at last came near the abode of Kuvera, the god of wealth, with heaps of gems, and adorned with flowers. Thereupon the Yakshas and Rákshasas came out to repel the intruder, but with his deadly arrows Bhíma slew both those in the sky and those on the earth. At last the chief of the Rákshasas, named Manimán, attacked Bhima with an iron club which belched forth flames, but Bhíma, springing into the sky, hurled his mace at Manimán, and slew him.

Hearing the noise of the struggle, the three Pándavas, after intrusting Draupadí to the care of Arshtishena, went up the mountain in search of Bhíma. They found him with the dead bodies of the Rákshasas lying around. Meanwhile the surviving Rákshasas fled to Kuvera, and reported what had happened. Upon this Kuvera was filled with wrath, and ordered his car to be yoked. In this he flew through the air, attended by a thousand Yakshas. The Pándavas seeing him seated in his Pushpaka car, fashioned by Visvakarma, bowed with joined hands to the giver of wealth. Kuvera, instead of being angry at the destruction of the Yakshas by Bhima, was pleased. They had already been slain by destiny. While Agastya was practising severe austerities, Munimán discharged his excrements on his head. Upon this the Rishi cursed him, saying that he and his forces would be destroyed by a mortal.

Kuvera, after giving some advice to Yudhisthira, and promising that Arjuna would come back soon, returned to his palace, escorted by the Rákshasas.

Arjuna's Return from Heaven.—One day when the Pándavas were thinking of Arjuna, Indra's car, driven by Málati, suddenly appeared. In it was seated Arjuna, adorned with garlands and ornaments. Having alighted, he first bowed to the feet of Dhaumya and then to those of his brothers. Having greeted Draupadí also, he stood humbly before his elder brother. The Pándavas greatly admired the car, and asked Mátali about the health of the gods. Mátali, after giving them some instructions, returned to Indrá's heaven.

Arjuna then related his adventures while in search of the weapons of the celestials. He began by a course of austerities. The first month he subsisted on fruits and roots, the second on water, the third on air, the fourth month he stood with upraised hands; then he had a terrible fight with a being in various forms, who swallowed his weapons. It was Siva, who at last appeared to him in his own form, with Uma. Well pleased with Arjuna, he gave him his mighty weapon Pasupata.

Arjuna was next taken by the charioteer Mátali in Indra's car to his heaven, where he lived happily, learning the use of weapons, listening to music, and seeing the Apsaras dance. Indra then claimed the teacher's fee. He asked Arjuna, to destroy his enemies the Dánavas, 30 millions in number, who dwelt in the womb of the ocean. Fully armed, Arjuna, mounted on Indra's car, came to the ocean, full of timingalas * and makaras,† like rocks submerged in water. Mátali drove the chariot right to the city of the Dánavas. In the terrific contest which ensued, the Asuras sought to overcome Arjuna by showers of arrows, crags, and water. At last they were enveloped in dense darkness, and Mátali fell off the car. Arjuna, by magic, dispelled the darkness, and Mátali resumed his seat. At last all the Dánavas were destroyed, and Arjuna entered their splendid city, where the wives of the Dánavas were bewailing their lost husbands.

When Arjuna was returning, he saw a wonderful city in the air, called Hiranyapura, belonging to the Daityas. Two female Daityas, Pulomá and Káliká, had practised austerities for a thousand celestial years, and obtained from Brahmá the boon of this city, incapable of being destroyed by the celestials. Although it was proof against the gods, its inhabitants, after a terrible struggle, were destroyed by Arjuna, and the city itself disappeared.

After Arjuna had spent five years in Indra's heaven, he was told that his brothers were thinking of him, and he was to join them. Yudhisthira wished Arjuna to show the power of his various weapons, but as soon as he had begun the earth trembled, the rocks were riven, the sun did not shine. Then Brahmá, Mahádeva,

* Large fabulous fish, more than a thousand miles in length.
† Supposed sea monsters.

and other celestials appeared on the scene. Nárada also came and begged Arjuna not to use his weapons without a cause.

Bhima and the Snake.—While the Pándavas were on the Himavat Mountains, Bhima used to go out hunting wild boars and other animals. One day he saw a huge snake in a cave. Going near, he was caught in its coils, and could not release himself. Bhima then told the snake who he was, and also said to the snake, "Who art thou?" Before answering the question, the snake said that he would eat Bhima that day. He then gave his history. His name was Nahusha, the son of Ayus. He had became so great and proud in heaven that his chariot was drawn by Brahmarshis and celestial beings. One day when Agastya was drawing the chariot, Nahusha touched him with his foot, upon which he cursed him to become a snake. While falling from heaven as a snake, he implored mercy from Agastya, and he promised that he should be saved from the curse by Yudhisthira.

Meanwhile, Yudhisthira, alarmed at the absence of Bhima, went in search of him, and found him in the coils of the serpent. At first the serpent said that Yudhisthira should be his prey next day, but offered to set Bhima free if he answered certain questions. The first question put was, who is a Brahman? Yudhisthira replied that it depended on conduct. He was a Sudra in whom the qualities were wanting, although a Brahman by birth. After a long conversation, the snake released Bhima, and, throwing off its reptile body, ascended to heaven.

The Rishi Markandeya.—While Krishna was on a visit to the Pándavas, the sage Márkandeya came to see them. He was remarkable for his austerities, and, on account of his great age, he was called Dírghâyus, 'the long-lived.' Although he had seen many thousands of years, he looked like a man of 25 years. After being received with due respect by the Pándavas, he was asked to instruct them on several points. Márkandeya related several adventures, but only the principal can be noticed.

Manu and the Fish.—Manu was a great Rishi, famous for his austerities. For 10,000 years he had stood in a forest on one leg. While on the banks of the Chirini, a little fish asked him to save him from the large fishes which prey upon the small. Manu, in pity, took it out, placed it in a water-vessel, and tended it as his child. As the fish grew, Manu took it out of the vessel and placed it in a tank. Although it was two yojanas in length, the fish then asked to be taken to the Ganges. Even that river was too small, and the fish asked to be taken to the ocean. The fish then warned Manu of a flood that was to sweep over the earth. He was told to build a large and strong ark, furnished with a long rope. He was to enter it with the seven Rishis, taking with him different kinds of seeds.

When Manu entered the ark, it was tossed on the surging

ocean, and reeled about like a drunken harlot. The fish then appeared, like a rock, with a horn on its head. When Manu lowered the rope, the fish attached it to its horn, and towed the ark through the waters. Nothing at last was to be seen on the boundless ocean but the ark and the fish. After towing the ark for many years, at last it reached the highest peak of the Himavat. The fish then told those in ark to moor it to the peak; he said that he was Brahmá. Manu, after practising several austerities, would be able to create again the beings which had been destroyed by the flood. Whoever listened every day to the story of the fish, was assured of heaven.*

Markandeya describes the Yugas.—Márkandeya, alone of all created beings, had been privileged to see the course of the universe during the four Yugas. A description of them was therefore asked by Yudhísthira.

Four thousand years are said to constitute the *Krita Yuga*. Its dawn and eve each comprises four hundred years. The Tretá Yuga comprises three thousand years; its dawn and eve each three hundred years. The Dwápara Yuga consists of two thousand years, its eve and dawn each two hundred years. The Kali Yuga comprises one thousand years; its dawn and eve each one hundred years. After the Kali Yuga is over, the Krita comes again. A cycle of the Yugas comprises twelve thousand years. A full thousand of such cycles constitute a day of Brahmá.

People, at the end of the Yugas, become worse and worse. A drought extending many years then occurs; seven blazing suns drink up all the waters, and consume everything of the nature of wood and grass. Then a terrible fire breaks forth, consuming the universe with the gods, asuras, yakhas, gandharvas, and others. Then great clouds arise in the sky. Pouring down volumes of waters continued for twelve years, they quench the flames, and the earth sinks beneath the flood. A mighty wind then arises which disperses the clouds. Then the Self-created Lord drinks in these terrible winds, and goes to sleep.

Markandeya in Vishnu's Stomach during a Mahapralaya.—Márkandeya could find at first no resting-place during the dissolution; but at last he saw a large banyan tree, under which a boy of great beauty sat on a couch. The boy told him to enter into his body and rest there. When he opened his mouth, Márkandeya was impelled to enter it. In his stomach he beheld the whole earth teeming with cities and kingdoms. He also saw all the gods, the Nágas, Gandharvas, Yakhas and others. After living in his stomach for many centuries subsisting on fruits, he was suddenly projected by a gust of wind through the boy's open mouth.

* The tradition of a great deluge is found in several countries. See Genesis Chapters, vi—viii.

Márkandeya then worshipped the being who had swallowed up the whole universe.

The boy then explained who he was. In ancient times, he called the waters by the name of *Nára*, and because the waters has ever been his *ayana*, or home, he has been called *Náráyana*. He said, 'I am the Creator of all things and the Destroyer also of all. I am Vishnu, I am Brahmá, I am Siva, I am Yama, &c. When virtue and morality decrease, I create myself into new forms." After this the wonderful Deity vanished. Márkandeya then beheld creation start again into life.

Evils of the Kali Age.—Márkandeya expounded these as follows:—In the Krita age morality, like a bull, stood on four legs complete. In the Tretá age, sin took away one of these legs, and morality had three legs. In the Dwápara, sin and morality are mixed half and half, and morality is therefore said to have two legs only. In the dark age of Kali, morality is mixed with three parts of sin, and is said to have only one leg. Brahmans, Kshatriyas and Vaisyas will be reduced to the condition of Sudras. Men will live on fish, and milk goats and sheep, for cows will be extinct. Wives will not serve their husbands. The life of man will be measured [illegible]16 years. Girls of 5 or 6 years of age will bring forth children; boys of 7 or 8 years will become fathers. People will be filled with anxiety regarding their means of living. Men will kill Brahmans and enjoy their property. Sudras will expound the Scriptures, and Brahmans will wait upon and listen to them. When the end of the Yuga comes, Ráhu will swallow the sun unseasonably.

Appearance of Kalki.—At the end of the Kali Yuga, a Brahman, called Kalki, will be born. He will glorify Vishnu, and possess great powers, destroy all things, and bring in a new yuga. Surrounded by Brahmans, he will exterminate all the Mlechchas wherever these despicable creatures have taken refuge. Kalki will then, at a great horse-sacrifice, give the Earth to the Brahmans. When sinners have been rooted out, men will resume the practice of religious duties.

A Fowler defends the eating of Animal Food.—A Brahman ascetic, named Kausika, one day sought alms from a woman. She told him to stay while she attended to her husband. When Kausika found fault with her for this, she told him that her husband was the highest among the gods, and advised Kausika to go for instruction in virtue to a fowler in Mithila. When he went there, he saw the fowler in a butcher's yard, selling venison and buffalo meat. When Kausika regretted that the fowler should follow such a cruel trade, the fowler replied that he was following the profession of his family. He sold flesh, but did not kill the animals himself, nor did he eat flesh. Death is the result of fate; the executioner is only the secondary agent. Animals that are

slain acquire *karma*; because with their flesh gods, guests, and servants have dainty food. At sacrifices animals are killed by Brahmans, and these animals, being purged of sin by incantations, go to heaven. The Munis declare that it is not wrong to eat flesh after it has been offered to the gods and pitris.

The fowler also argued that it was impossible to live without taking animal life. Agriculture without it could not be practised. Seeds of rice &c, are all living organism. The whole creation is full of life, sustaining itself on other forms of life. Men, when walking, destroy animal life. There is not a man on earth who is free from the sin of doing injury to living creatures. Whoever follows his own proper occupation, is applauded.

The Fowler discourses on Karma.—It is seen that able and intelligent men are often unsuccessful; while others attain prosperity without exertion. The diseases from which men suffer are the result of their own *karma*. Many persons are born under the same star, but their lot is very different. Actions in a previous existence bear fruit in our present life. The soul is eternal, but the body is subject to destruction; when this happens the soul, wedded to its actions, travels elsewhere. The spirit dies not: it merely changes its habitation. Whatever a person sows he must reap its consequences. By virtuous actions the spirit attains to the state of the gods; by a mixture of good and evil it becomes human; by indulgence in sensuality, it is born in the lower animals; through indulgence in sinful acts, it goes to the regions below. Man's proper duty consists in following his own avocation. The man endued with spiritual wisdom becomes indifferent to pain and pleasure. Spiritual wisdom is the chief requisite in man for salvation. By this means he attains all the objects of his desires.

The Fowler and his Parents.—When Kausika praised the knowledge of the fowler, he showed him how it had been attained. Entering the fowler's abode he found a magnificent house, well furnished, where the parents of the fowler, clothed in white, rested after they had eaten. On seeing them, the fowler prostrated himself with his head at their feet. Bidding him rise, they praised his filial piety in regarding them as the highest divinities. The fowler said to the Brahman, "My parents are the idols that I worship; whatever is due to the gods, I do to them. These, my father and mother, are my supreme gods, and I seek to please them daily with offerings of flowers, fruits, and gems."

The Fowler's previous History.—The fowler, in a previous birth, had, through companionship with a king, become skilled in archery. Unwittingly, with an arrow he wounded a Rishi, who cursed him to be born as a cruel fowler of the Sudra caste. Having implored pardon, the Rishi said the curse could not be falsified; but he should be born a pious man, and by honouring his parents would attain great spiritual perfection, go to heaven, and again

become a Brahman. Kausika, after walking round the fowler, went home, and duly honoured his parents.

Adventures of the Kurus.—Dhritaráshtra, hearing from a Brahman that the Pándavas were dwelling miserably in a forest, felt pity for them. When Sakuni told this to Duryodhana, he expressed a great desire to see them, that he might gloat over their hardships. This would afford him more joy than the sovereignty of the world. When it was proposed to Dhritaráshtra, he objected, as it might lead to quarrels. Eventually it was agreed that Duryodhana should go under pretence of numbering the royal cattle. His brothers and their wives, 8000 cars, 30,000 elephants, and many thousands of soldiers, accompanied the prince. At last they reached the cattle stations which were inspected, and the calves marked. When this was completed, Duryodhana and his company began hunting. Wishing to enter a forest belonging to the Gandharvas, they were told that the king had come there to sport with Gandharvas and Apsaras; so the Kurus were forbidden to enter the forest. Duryodhana then commanded his men to attack the Gandharvas. Many thousands were slain in the terrible battle which ensued. Chitrasena, king of the Gandharvas, at last overcame the Kurus by a magical spell which rendered them insensible. When the Kuru soldiers saw Duryodhana taken prisoner, they fled and told the Pándavas.

Bhima exulted at the defeat of the Kurus, but Yudhisthira reproved him, and proposed they should arm and rescue Duryodhana. The Gandharvas were first amicably asked to give him up, but on their refusal a great battle took place. Arjuna, with his magical weapons, dealt destruction all round. At last Chitrasena showed himself to Arjuna, who was his dear friend. He told him, that the Gandharvas had been sent by Indra to bring Duryodhana in chains to heaven for rejoicing over the misfortunes of the Pándavas; but, at the intercession of Arjuna, he released Duryodhana.

Duryodhana, ashamed to enter Hastinápura after his defeat, asked his brother Duhsásana to assume the sovereignty, declaring that he would die of starvation. In spite of entreaties, he persisted in his purpose, and, clad in rags, sat down on kusa grass. The Daitiyas and Dánavas, lest their party should be weakened by the death of Duryodhana, by means of magical rites, had him taken up to their presence. His divine origin was asserted, aid was promised him in his contest with the Pándavas, and he was assured of final victory. Thus encouraged, Duryodhana gave up his purpose, and returned to Hastinápura. Soon afterwards Karna set out on a career of conquest, reducing Draupada, the Angas, Bangas, Kalingas, Mithilas, Magadhas, and many others.

The Vaishnava Sacrifice.—After the victories of Karna, Duryodhana wished to celebrate the Horse-sacrifice, but he was told

that he could not be performed by him while Yudhisthira and Dhritaráshtra were alive; but he was recommended to celebrate a great Vaishnava sacrifice, performed by means of a golden sacrificial plough. To attend this, a messenger was sent to the Pándavas. Yudhisthíra replied that they could not come on account of their vow; Bhíma promised to come at the end of the 13th year to wreak his vengeance upon the Kauravas. Duryodhana, elated at its successful performance, proposed to celebrate the Horse sacrifice, when the Pándavas had been slain, and Karna vowed that he would not wash his feet nor eat meat till he had killed Arjuna. The Pándavas were filled with anxiety on this account, and removed to Kámyaka. There they were visited by Vyása, who comforted them.

Draupadi carried off by Jayadratha.—While the Pándavas dwelt in the Kámyaka forest, the brothers sometimes went out to hunt to provide food for the Brahmans in their company. One day during their absence, Jayadratha, the famous king of Sindhu, passing through the forest, saw Draupadí. Struck with her beauty and wishing to have her as his wife, he sent one of his princes to inquire who she was. She told him, and hospitably invited him to her cottage. When this was reported to Jayadratha, he came with six men. Draupada offered him water to wash his feet, and pointed to a seat. Jayadratha then proposed that she should ride in his chariot, instead of remaining with her miserable husband in the forest. Draupadí, her eyes inflamed with anger, warned him of the vengeance of the Pándavas, but he carried her off by force to his car.

Meanwhile Yudhisthira, hearing the cries of birds and seeing wild beasts flying about, said that the forest must have been entered by some intruders; the yell of a jackal also indicated mischief on the part of the Kurus. When the Pándus reached their cottage, they heard that Draupadí had been carried off by Jayadratha, and immediately set out in pursuit, twanging their bows as they went. When they came up with the army of Jayadratha, a great battle ensued, and the place was covered with the bodies of the slain. Jayadratha fled in terror, leaving Draupadí. Yudhisthira returned with Draupadí, while Bhima and Arjuna went in pursuit of Jayadratha. Arjuna first killed the horses of Jayadratha at the distance of two miles; Bhima afterwards seized him by the hair, dashed him on the ground, kicked and beat him till he was insensible. Arjuna asked him to spare his life, which Bhima agreed to do if he made the confession, "I am the slave of the Pándavas." Yudhisthira however, granted him his liberty, Draupadí also saying, "Let him off."

The story of Rama and Sita.—Márkandeya comforted Yudhisthira by relating how Sítá had been carried off by Rávana as Draupadí had been taken away by Jayadratha. As a

full account of it is given in the abridgment of the Ramayana,* it omitted here.

Story of Savitri.—Aswapati, king of the Maduras, for a long time had no children, but at last he had a very beautiful daughter, named Savitrí. As no one had asked her in marriage after she had become of full age, her father allowed her to make her own choice. After a long search she fixed upon Satyaván son of the blind ex-king of the Sálvas, living in the forest. His name means "truthful," and he was distinguished for every excellency. Meanwhile Nárada came on a visit to Aswapati, and they talked about Savitrí's marriage. Just then she came back from her search, and reported that she had chosen Satyaván. Nárada acknowledged his great merits, but there was one fatal defect—he would die within a year. Notwithstanding this, Savitrí would have him. After the marriage Savitrí took off all her ornaments, and clothed herself in bark and cloth dyed red.

Savitrí counted the days her husband had to live. When he would die on the fourth day, she fasted three days and three nights. On the fourth day when her husband was going to the forest to gather fuel, Savitrí insisted upon accompanying him. Satyaván suddenly got ill and lay down with his head on Savitrí's lap. She then saw a dreadful being approaching with a crown on his head, and a noose in his hand. On Savitrí asking him who he was, he said that he was Yama, come to take away Satyaván. Yama pulled out of the body of Satyaván his *prána*, about the size of the thumb,† and bound it with his noose, causing his death.

When Yama went away in a southerly direction, Savitrí followed him as the duty of a wife to follow her husband. Yama pleased with her, offered her a succession of boons, excepting the life of her husband. She first asked that her beloved father-in-law might have his sight restored; next that he might regain his kingdom, that her father might have a hundred sons, that she and Satyaván might have a hundred sons, and lastly that her husband might be restored to life. Yama agreed at last, and gave up the *prána* to her, upon which Satyaván revived, and they lived happily 400 years. Márkandeya said to the Pándavas that Draupadí, like Savitrí, would rescue them all.

Karna's Earrings and Coat of Mail taken away.—The birth of Karna has already been described (See page 17). Though the half-brother of the Pándavas, he was their bitter enemy. Indra, to make him less dangerous, planned to take away his earrings and natural armour. Súrya, Karna's father, warned him of this, and told him not to give them up unless he received an infallible dart.

---

* The RAMAYANA, 8vo. 180 pp. 7 As. Post-free, 8½ As. Sold by Mr. A. T. Scott Tract Depôt, Madras.

† In the Upanishads the soul is often said to be the size of the thumb.

Indra, in the disguise of a Brahman, presented himself to Karna, and asked as a boon his earrings and coat of mail. Karna, who had made a vow not to refuse anything to a Brahman, was in a great dilemma. It was through his earrings and coat of mail that he was immortal. He offered the Brahman instead of them his whole kingdom. When he refused, Karna knew that he was Indra, and asked in exchange a dart able to destroy hosts of enemies. Indra promised it, but it would be useless if he had other weapons and his life was not in imminent peril. Karna then cut off his earrings and coat of mail, which he gave to Indra dripping, but no scar remained on his body.

Four of the Pandavas fall dead in a Lake.—During the last [illegible] the Pándavas in the forest, a stag carried off the sticks [illegible]hich an ascetic was accustomed to kindle his fire. The five [illegible]s were asked to recover the sticks, but they could neither [illegible] stag nor run it down. Tired and thirsty, they sat down to [illegible]emselves. One who had climbed a tree to look out for [illegible]saw a tank, and Nakula went to get a supply for the party. [illegible]ugh warned by the voice of some unseen being not to touch [illegible]ater, when he attempted to drink, he fell down dead. The [illegible]e fate befell Sahadeva, Arjuna, and Bhima. The prudent [illegible]dhisthira heeded the warning, and entered into conversation with [illegible] aërial voice which now took the form of a powerful Yaksha, [illegible]o put a number of questions to Yudhisthira, which he answered satisfactorily. The following are examples.

What is that which doth not close its eyes while asleep? What is that which doth not move after birth? What is that without a heart? And what is that which swells with its own impetus? Yudhisthira answered:

A fish doth not close its eyes while asleep; an egg doth not move after birth; a stone is as without a heart; a river swelleth with its own impetus.

The Yaksha then made himself known to Yudhisthira, as his father Dharma, the god of justice. He restored the dead Pándavas to life, and conferred the boon that during their thirteenth year no one in the three worlds would be able to know them, even if they travelled in their proper forms.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

VIRATA-PARVA.

FOURTH BOOK.

The adventures of the Pándavas in the thirteenth year of their exile, while they were in the service of King Viráta.

The Disguises of the Pandavas.—The thirteenth year was to be passed by the Pándavas in disguise. They resolved to spend it in Viráta. Upon considering the disguises they should assume, Yudhisthira chose to be a Brahman, named Kanka, skilful in gambling; Bhima said he would be a cook, because he was skilful in preparing curries; Arjuna said he would profess himself a eunuch well acquainted with music and dancing; Nakula said he would become keeper of the king's horses; Sahadeva would take care of the king's kine; Draupadí would be a servant-maid or needle-woman.

Daumya gave the Pándavas some advice, after which he returned with the servants for the Pánchálas. The Pándavas next concealed their weapons by placing them on the top of a lofty sami tree near a cemetery. They also hung up a dead body on the tree to prevent any one coming near it. When asked by the shepherds why they did so, they said, "This is our mother, aged 180 years. We have hung up her dead body, according to our custom."

On the way to the city, Yudhisthira mentally praised the divine Durgá, extolling her beauty and ornaments, the slayer of the buffalo-headed asura, and asked her protection. The goddess promised that, through her favour, no one should be able to recognise them.

Yudhisthira came before the king with dice tied up in a cloth. Pleased with his noble bearing, he took him into his service and gave him charge of his affairs, so that he lived happily. Bhima, who appeared before the king with a cooking ladle and spoon, asked to be employed in the kitchen. Viráta said that he looked more like a king than a cook, but he acceded to his request.

Draupadí went about in a black and dirty but costly cloth, seeking employment as a maid-servant. She was seen by the queen, who praised her beauty and said that she might well be the mistress of servants. She asked if she was a Gandharva, an Apsara, a goddess? Draupadí professed to be only a maid-servant, and explained what she could do. The queen then mentioned her fear lest the king should be attracted by her beauty, but Draupadí replied that she had four Gandharva husbands who would protect her.

After Sahadeva, who had come as a cowherd, had been placed in charge of the king's kine, Arjuna appeared before the king, decked in the ornaments of women, with long hair hanging about his neck. The king, struck with his appearance, thought that

he could not be a eunuch. On Arjuna asking to be appointed dancing-master to the king's daughter, Uttará, he agreed after his skill had been tested and he had otherwise been examined. Arjuna soon won the good graces of the women in the palace. Lastly, Nakula was placed in charge of the king's horses.

Bhima overcomes a famous Wrestler.—Four months after the arrival of the Pándavas at Matsya, the capital of Viráta, there was a great festival, with wrestling matches. Among the wrestlers who came was one, named Jimuta, in strength and prowess like the Asura Vritra. None durst contend with him as he stalked proudly round the arena. By command of the king, Bhíma met him. A long and desperate struggle ensued. At last Bhima caught Jimuta by the arms, whirled him round a hundred times, and then dashed him lifeless to the ground. As no one could now be found to encounter Bhíma, the king made him fight with tigers, lions, and elephants. Both Bhíma and the other brothers were afterwards liberally rewarded by the king.

Draupadi insulted; death of Kichaka.—Kichaka, the commander of Viráta's forces, chancing to see Draupadí, was smitten with her beauty. After consulting with his sister Sudeshná, the mistress of Draupadí, and praising her beauty; he made proposals to Draupadí. She objected that as a female servant she was not worthy of him, and she was also a wedded wife. When he again proposed his suit and spoke of his power, Draupadí said that she had four Gandarva husbands who would protect her. Kichaka then went to his sister to plot how he might get Draupadí. Sudeshná proposed to send Draupadí to his home to obtain some wine, and then he might have her. Draupadí, when told to go, objected, but at last agreed.

When Kichaka seized Draupadí by the upper garment, she dashed him to the ground, and fled to the king's court for protection. While she was running, Kichaka seized her by the hair, brought her to the ground, and kicked her in the very presence of the king. Yudhisthira and Bhima both saw this. Bhima wished to take vengeance, but Yudhisthira dissuaded him, lest their disguise should be discovered. Draupadí appealed to the king, but he would not interfere. By Yudhisthira's advice, Draupadí went to the Queen's apartments.

At dead of night Draupadí went to Bhima, and after bitterly reproaching him and Yudhisthira for allowing her to be treated with such indignity, proposed the following scheme: Pretending to yield to Kichaka's desires, she would appoint a secret meeting, when Bhima would take her place and kill Kichaka. The plot succeeded. Kichaka agreed to meet Draupadí at night in the dancing hall. When he came, beautifully dressed, into the half-darkened chamber, Bhima seized him by the hair. Kichaka soon reed himself, and a terrible struggle then ensued in which they

used their teeth and nails. At last Bhima killed Kichaka, crushed all his limbs, and reduced him to a ball of flesh. Bhima then called Draupadí to see the body, and she told the dancing-hall keepers that Kichaka had been slain by her Gandharva husbands.

With the permission of the king, the relatives of Kichaka seized Draupadí, and bound her upon the bier to be burnt with the dead body. Hearing the cry of Draupadí to her husbands for help, Bhima hastened to her relief. Uprooting a large tree, he so frightened the men assembled that they set Draupadí free and ran towards the city; but, pursued by Bhima, 105 were slain. The citizens, filled with alarm, reported what had happened to the king, who told Sudeshná to request Draupadí to leave the kingdom, but she obtained leave to remain 13 days longer.

The Invasion of Virata.—The spies of Duryodhana, who had travelled everywhere in search of the Pándavas, reported that they could not be found, but they brought the news of Kichaka's death. Susarman, king of the Trigartas, who had often been defeated by Kichaka, thought this a favourable opportunity to attack Viráta, and proposed a joint raid with the Kauravas, to seize the king's kine, to which they willingly agreed.

The 13th year had expired when Susarman seized the kine of Viráta, the Kauravas making a second simultaneous attack. Virata went out with all his forces, taking with him Yudhisthira, Bhíma, Nakula, and Sahadeva. After a bloody fight Viráta was taken prisoner by Susarman, but was rescued by the Pándavas after a tremendous struggle. Meanwhile the Kauravas had invaded Viráta, and seized 60,000 kine. All the forces were away, but Uttara, the king's son, offered to go against them if he could get a fit charioteer. Arjuna volunteered his services through Draupadí, and they were accepted. When Uttara saw the Kauravas in battle array, his courage failed him, and leaping from the car and throwing down his bow and arrows, he began to flee. Arjuna followed him, seized him by the hair, and made him charioteer, while he would fight, single-handed. Arjuna, armed with his Gándíva bow and other bows, his banner bearing the figure of an ape with a lion's tail, advanced to attack the Kuru host. In a hand to hand fight, Arjuna defeated the leading Kurus. At last, by means of his weapon *Sammohana*, he made the Kurus insensible, and told Uttara to take away the garments of their leaders. On recovering consciousness, the Kurus returned to Hastináipura.

The Return of Uttara.—The Kurus having been put to flight and the kine recovered, Arjuna and Uttara were returning to Viráta. Arjuna told Uttara to conceal the real circumstances of the battle and claim to have been the victor. Arjuna redeposited his arms in the Sami tree, and re-assumed his disguise as a eunuch. Uttara was also asked to send messengers to Viráta, announcing his victory. Meanwhile Viráta, who had returned home

from defeating the Trigartas, greatly alarmed to learn that his son Uttara had gone to fight the Kurus with only a eunuch for his charioteer, despatched a whole army to his aid.

Soon afterwards Uttara's messengers arrived bringing news of his victory. This so delighted Viráta that he ordered the whole city to be decorated and sent out his daughter Uttará, with a procession of women and musicians, to welcome her. Viráta also called Kanka (Yudhisthira) to bring dice that he might signify his joy by a game. Kanka advised him not to play, and related as a warning the story of Yudhisthira. During the game Viráta began praising his son's courage, and upon Yudhisthira hinting that he could have done nothing without his charioteer, threw one of the dice at the nose of Yudhisthira. The nose bled profusely, but Yudhisthira caught the blood in his hands, and Draupadí received it in a golden basin. Soon after Uttara arrived, and seeing Kanka covered with blood, asked for an explanation. When Viráta told what had happened, Uttara made his father beg Kanka's pardon. The latter was appeased, but declared that if the blood had touched the ground, Viráta and all his kingdom would have perished. When Uttara and Arjuna stood at the gate, Yudhisthira whispered to the warder not to allow Arjuna to enter. If he saw the blood he would slay the king and all his counsellors.

The king then began to praise his son for his glorious victory in defeating foes like the Kurus. To this Uttara replied that the kine had not been recovered by him nor the foe vanquished. All had been done by the son of a deity who stopped him when he was running away. The king then asked where that mighty warrior was that he might worship him. Uttara replied that he had disappeared, but would soon show himself. Arjuna presented the beautiful garments he had brought to Uttará, the king's daughter, who was greatly delighted with them.

The Pandavas throw off their Disguise.—As the 13th year was over, the Pándavas, attired in white and decked in ornaments, entered the council hall, and took their seats on the thrones reserved for kings. Viráta was indignant that a player at dice should assume such a position. Arjuna then explained who they were. The king then embraced the Pándavas, offered them all his possessions, and to Arjuna his daughter in marriage. Arjuna declined, but accepted her for his son Abhimanyu, whose wife she became. Many princes came to the marriage among them was Krishna from Dwáraká, attended by a hundred millions of horse and a hundred billions of foot-soldiers.

UDYOGA-PARVA.

FIFTH BOOK.

"Effort Book," The preparations of both sides for war.

Consultation about War.—Viráta, after the marriage of his daughter, consulted the assembled princes about the course which the Pándavas ought to follow. Krishna, after stating the case, suggested that a prudent ambassador should be sent to ask for an amicable division of the kingdom. Balaráma followed, supporting Krishna's proposal, and urging that conciliation should be employed; Sátyaki was indignant at this and counselled war. Draupada supported Sátyaki; kindness would be thrown away on Duryodhana. He urged that messengers should be sent to various kings and princes, urging them to come with their armies to take part in the war. But he also recommended that his priest should go to Hastinápura to try the effect of negociation. Krishna again urged a conciliatory policy. He had come only to be present at the marriage; he was related to both parties; he did not wish to take part in the war. He and Balaráma therefore left with their followers for Dwáraká, and Draupada sent to the Kurus his own priest, full both of years and understanding.

Krishna's aid sought.—Duryodhana and Arjuna both went to Dwáraká to ask Krishna's assistance. When they arrived, Krishna was asleep. Duryodhana sat down on a seat at the head of the bed; Arjuna stood at the foot of the bed with joined hands. When Krishna awoke, he first saw Arjuna, and asked about the object of the visit. Duryodhana then sought the help of Krishna, urging that he had come first. Krishna replied that, on the other hand, he had first *seen* Arjuna. Still he promised to help both, although Arjuna should have the first choice. On the one side he offered ten crores of distinguished warriors, named Náráyanas, while on the other would be only himself, but unarmed, and not taking part in the fight. Arjuna chose Krishna, while Duryodhana was delighted to obtain the Náráyanas although Krishna was not on his side. Duryodhana then tried to persuade Balaráma to join him, but he refused. Krishna asked Arjuna why he had chosen him, seeing he had engaged not to fight. Arjuna replied that he hoped that Krishna would act as his charioteer, and his prestige would have a great influence. Krishna consented to do so, and with Arjuna joined the Pándavas, who were still at Viráta.

Salya and Duryodhana.—Salya, king of Madra and brother of Madrí, was on his way with a large army to join the Pándavas. Duryodhana, hearing this, caused beautiful pavilions to be erected on

the way for the reception of Salya. When Salya understood the circumstances, he offered Duryodhana a boon. Duryodhana then asked him to become leader of his army. To this Salya agreed in consequence of his offer, and promised to join him soon after he had seen Yudhisthira. When Salya related his meeting with Duryodhana, Yudhisthira asked him only to assist Arjuna when he acted as the charioteer of Karna by discouraging him. This Salya promised to do.

To cheer Yudhisthira, Salya related how Indra overcame Trisiras, the three-headed son of Twashtri and the asura Vritra.

Indra, afraid lest Trisiras, by his austerities, should take his place, sent nymphs to tempt him, but in vain. Indra then killed him by a thunderbolt. Though slain, Trisiras looked like one alive. Indra then asked a carpenter to cut off his heads. When this was done, numbers of birds flew from the heads.

Twashtri, when he heard of the death of his son, said he would create the asura Vritra, for the destruction of Indra. When Vritra, great in size, towering to the skies, and resplendent as the sun, asked what he was to do, the command was given, "Kill Indra." In the desperate fight which ensued, Vritra swallowed Indra, but he created an Asura who causes people to yawn, and Indra came out. In their distress the gods went to Vishnu, who promised his assistance, and Vritra was slain. But Indra, guilty of Brahmanicide, fled in terror, and hid himself in the water. As the world was going to ruin, the Rishis and gods proposed that Nahusha should be crowned king of heaven. Aspiring to possess Indráni, she devised a plan by which, through the curse of Agastya, Nahusha became a gigantic serpent and ascended to heaven.

Salya said that Yudhisthira would, like Indra, recover his kingdom, while his enemies would perish like Nahusha.

Mission of Draupada's Priest.—The priest, addressing the Kurus, said, that as Dhritráshtra and Pándu were sons of the same father, their share of the paternal inheritance should be equal. The share of the Pándus had been usurped, and for 13 years they had to undergo hardships in the forest; but they were desirous of forgeting past wrongs, and getting back their own peacefully. Still, if war was forced upon them, they had some Akshauhinis of troops eager to fight for them. When Bishma was advising a peaceful settlement, Karna interrupted him, saying that the Pándus went to the forest according to the stipulation; Duryodhana would not yield a foot of land to threats, but if justice required if he would give up the whole earth. Let the Pándus pass the specified time in the forest, and then live as dependents of Duryodhana. Dhritaráshtra, after pacifying Bhíshma and rebuking Karna, resolved to send his charioteer Sanjaya as an ambassador to the Pándus. Draupada's priest was then honoured and sent back.

Mission of Sanjaya.—Before Sanjaya left, Dritaráshtra gave him his message. He acknowledged the noble qualities of the Pándavas, their renown as warriors, the allies they had secured; he was to salute the Pándavas, inquire into their welfare, and do everything to insure peace. When Sanjaya met Yudhisthira, mutual compliments passed between them, after which Sanjaya addressed the Pándavas and their friends. He stated the desire of Dritaráshtra for peace; but if the Pándavas slew all the Kurus, what happiness could they have in life? The Kurus, however, were so powerful that to overcome them would cause great loss to their opponents; the desire of the king was therefore for peace. Yudhisthira acknowledged that peace was preferable to war; but Dhritaráshtra, rejecting the advice of Vidura, had sought to please his wicked sons. Arjuna was incomparable in fight. Dhritaráshtra's sons were alive simply because they had not heard the twanging of his Gándíva bow. He concluded by asking Indraprastha for his kingdom. Sanjaya then dwelt upon the short-lived pleasures of earth, and the excellence of virtue. If the Pándavas slew all the Kurus, what would they get by it? Even if they won the whole sea-girt earth, they would not be free from old age, death, and misery. They should not therefore depart from the path which leads to the gods. To this Yudhisthira replied that he could not abandon his duty as a Kshatriya to fight; Krishna sought the welfare of both sides; he would abide by his advice. Krishna acknowledged the desirableness of peace, but condemned inaction; from the grasping character of Dhritaráshtra and his sons, the indignities to which Draupadí had been subjected, the cutting words spoken to the Pándavas, he thought war was inevitable. He also said that it was the duty of a Kshatriya to fight.

Yudhisthira, after complimenting Sanjaya on the manner in which he had spoken, and sending friendly messages to all the Brahmans and chiefs in Hastinápura, presented the following ultimatum: "We must have our proper share of the kingdom. Give us even a single province. Give us even five towns. Even this will end the quarrel. With cheerful hearts, let us make peace. We are prepared either for peace or war, for mildness or severity.

Sanjaya's return to Hastinapura.—Sanjaya went back to Hastinápura, but being fatigued with the journey, he refused to deliver his message till next day in full assembly. This caused Dhritaráshtra to pass a sleepless night: he therefore sent for Vidura for his advice, and to while away the time. Vidura gave a very long address to the king on virtue and vice, with their consequences, illustrating them by examples. Among other points, Dhritaráshtra asked what constitutes respectability of birth, and the causes which shorten the allotted period of human life. When the king, at the end, asked to be instructed on certain mysterious

points relating to the immortality of the soul and its union with the body, Vidura replied that being the son of a Sudra woman, he was prohibited from discoursing on such matters. Just then, however, a Rishi, named Sanatsujata, appeared when Vidura thought of him. Dhritaráshtra put questions on the efficacy of religious acts; the nature of the Supreme Soul; the several blessed regions; the efficacy of the Vedas, the different kinds of ascetic austerities, the number of the gods, and on many other points.*

Next day an assembly was held of all the Kauravas, when Sanjaya gave a minute account of his mission to the Pándavas. Great confusion took place among the Kurus, some counselling peace, others war. Bhíshma declared that Arjuna was an incarnation of Nara, and Krishna a form of Náráyana, and therefore invincible. Dhritaráshtra was for conciliation, and blamed the infatuation of his sons. At the request of Dhritaráshtra, Sanjaya gave an account of the preparations of the Pándavas, and mentioned the principal chiefs. When the king expressed his fear of Bhíma, Duryodhana boasted of his own valour and of the warriors on his side. Dhritaráshtra was in despair when he heard of the allies of Yudhishtira. Duryodhana comforted him by mentioning his allies. The king urged Duryodhana to give back to the Pándavas their kingdom. Duryodhana boasted that he and Karna, and Duhsásana could slay the Pándavas in battle; upon which Dhritaráshtra gave up Duryodhana as one lost.

After the assembly broke up, Dhritaráshtra wished to question Sanjaya in private, but he refused except in the presence of others. Vidura then introduced Gándhárí and Vyása. Gándhárí condemned very strongly Duryodhana's conduct, and said he would remember his father's words when struck down by Bhima.

Consultation of the Pandavas.—After the departure of Sanjaya, the Pándavas met to deliberate what should be done. Yudhisthira, after stating the case, asked the advice of Krishna. On Krishna's expressing his willingness to go to Hastinápura to negotiate a peace, Yudhisthira agreed to the proposal. Krishna then said that while he would go to the Kauravas and strive to make peace, the omens showed that war was certain—birds screeched and jackals howled. Preparations should therefore be made for the impending war. Arjuna thought that peace might yet be preserved through Krishna's mediation; but asked Krishna to do what he thought best. Sahadeva, supported by Sátyaki, urged immediate war, and Draupadí, remembering how she had been insulted, deprecated all efforts at conciliation. Arjuna persisted in requesting Krishna to make the attempt, he being equally friendly to both sides; adding that if Duryodhana would not accept Krishna's wise

* The *Sanatsujátíya*, translated by the late K. T. Telang, follows his translation of the Bhagavad Gítá.

and virtuous counsels, he would surely then be the victim of his fate. Upon this Krishna agreed to go.

Krishna's Mission to Hastinapura.—Krishna departed in a splendid chariot, accompanied by Sátyaki, who belonged to the same family as Krishna. For fear of treachery, Sátyaki was told to put in the car all the weapons of Krishna. Krishna set out amid auspicious omens, accompanied some distance by the Pándavas. Midway to Hastinápura, he was met by Parasu-ráma and various Rishis, who informed Krishna of their intention of being present at the congress of the Kuru princes. When Dhritaráshtra heard of Krishna's approach, he expressed his intention of presenting him with very costly presents. Vidura rebuked the king for his insincerity; he was unwilling to give the Pándavas even five villages. Duryodhana deprecated any gifts to Krishna, and spoke even of taking him prisoner. Dhritaráshtra and his counsellors were struck with horror at Duryodhana's words, saying that both as an ambassador and as a relative, Krishna was worthy of all respect. Next day all, except Duryodhana, went out to welcome Krishna, and, thus escorted, he entered the palace of Dhritaráshtra. Krishna afterwards visited his father's sister Kuntí, the mother of Yudhisthira, Arjuna, and Bhima, and comforted her in a long conversation. Krishna then went to Duryodhana's house, but declined his hospitality or to eat with him. He would not eat with any one except Vidura, to whose house he next went and was entertained. Vidura thought Krishna's embassy useless on account of the pride and wickedness of the Kauravas; to which Krishna replied that it was his duty to strive for peace, whatever might be the result.

The Assembly.—After his morning devotions, Krishna dressed himself and put on the jewel Kaustabha, obtained at the churning of the ocean. He then went to the assembly through streets crowded with people desirous of seeing him. When he entered the assembly, all stood up to do him honour. When he had taken his seat, he saw Rishis in the sky with Nárada at their head, and asked Bhíshma to invite them. When they descended, magnificent seats were provided for them.

Krishna, in a long and eloquent address, advocated peace. He appealed strongly to Dhritaráshtra to restrain the Kauravas, while he would answer for the Pándavas. All present were thrilled by the words of Krishna, but none dared to speak in the presence of Duryodhana.

As an antidote to pride, Parasu-ráma then related the story of King Dambhodbhava. He had an overweening conceit of his own prowess, and when told by his Brahmans that he was no match for Nara and Náráyana, then living as ascetics on the Gandha-mádana mountain, he proceeded thither with his army and challenged them. They tried to dissuade him, but he insisted in fighting. Nara then took a handful of straws, and using them as missiles, they whitened

all the air and penetrated the eyes, ears, and noses of the assailants, until Dambhodbava fell at Nara's feet and begged for peace. Parasu-ráma concluded by saying that Arjuna and Krishna were Nara and Náráyana, and urging Duryodhana to make peace.

Kanwa, with a similar object in view, then related how the pride of Garuda was humbled.

Mátali, Indra's charioteer, had a beautiful daughter, called Gunakesí. When she became of age, Mátali was troubled to find a suitable bridegroom. As he could not find one among gods and men, he went to the Nága world, there he found Nárada, who assisted him in his search. Sumukha, the grandson of Arayaka, was selected. Aryaka was willing, but stated that his son had been devoured by Garuda, who threatened after a month likewise to devour Sumukha. Mátali then proposed that Sumukha should accompany himself and Nárada to Indra. Vishnu was present when the meeting took place and approved. Sumukha having obtained the boon of long life, married Mátali's daughter. Garuda then complained to Indra that he was deprived of food. He boasted that he was equal to Indra and that he bore Vishnu, without any fatigue, on only one of his feathers. To check his vaunting, Vishnu placed only his right hand on Garuda, and he fell to the ground insensible and gasping for breath. Garuda then confessed that his strength was derived from Vishnu, and asked pardon. After that Garuda and Sumukha lived in friendship. Kanwa concluded by urging Duryodhana to make peace. Duryodhana knitted his brows at this speech, struck his thigh, and burst out into a loud laugh.

Nárada then related the story of Gálava. Gálava had been instructed for thousands of years by Visvamitra. Before leaving, he asked what present he should make him. Visvamitra, annoyed at his repeated requests, told him to bring 800 white horses, each having one black ear. In his distress Gálava applied to Garuda, who took him to king Yayáti. He could not provide the horses, but gave him his daughter Mádhaví. By giving her successively to three kings, Gálava obtained 600 steeds, which he presented to Visvamitra with the maiden, who was accepted in lieu of the two hundred deficient. As Gálava suffered through his obstinacy, Duryodhana was warned against it as the root of evil.

Dhritaráshtra then said that he agreed with the opinions of the Rishis, but he had no power to carry them out. He then begged Krishna to try his influence once more upon Duryodhana. Krishna addressed to him sweet, pursuasive words, and Bhíshma, Vidura, Drona, and Dhritaráshtra all added their entreaties. Duryodhana only made an angry reply, and refused to give up any territory, even as much as could be covered by the point of a needle. Upon this Krishna's anger was kindled, and he rebuked him sharply. Duhsásana, alarmed, warned Duryodhana that the Kauravas would

deliver Duryodhana, Karna, and himself bound into the hands of the Pándavas. Upon this Duryodhana rose up and left the assembly, followed by his brothers.

Gandhari summoned.—Krishna recommended that Duryodhana, Karna, and Duhsásana should be bound and handed over to the Pándavas. Upon this Dhrítaráshtra asked Vidura to call Gándhárí that she might make an effort to appease her son. According to her request, Duryodhana returned to the assembly, his eyes red with anger. By various arguments she appealed to him, but all in vain. Duryodhana rose up in anger, and went out to consult with Karna, Sakuni, and Duhsásana about seizing Krishna, after which they would attack the Pándavas.

When Dhrítaráshtra was informed of the intention of Duryodhana, he summoned him to the assembly and rebuked him sternly, showing also that Krishna could not be seized by force.

Krishna assumes his divine form.—Krishna addressing Duryodhana said, "Thou regardest me as alone, but here are all the Pándavas, Krishnas, Adítyas, Rudras, Vásus and great Rish[illegible]." Thereupon he laughed aloud, and from his body issued myr[illegible]ds of gods, bright as lightning, and each no bigger than the thu[illegible]. Brahmá appeared on his forehead, Rudra on his breast, the guardians of the world on his arms, from his mouth issued Agni; the Adityas, Sádhyas, Aswins, Maruts, with Indra, Visvadevas, Yaksh[illegible]as, Gandharvas, and Rákshasas also proceeded from him. Arjuna was produced from his right arm, Balaráma from his left arm; Bhíma, Yudhisthira, and the sons of Madrí from his back. From his eyes, nose, ears and every part of his body issued sparks of fire, mingled with smoke; sparks of fire, like the sun's rays, also issued from the pores of his skin. Beholding the awful form of Krishna, all the princes, except a few, closed their eyes, while celestial drums were beaten in the sky and flowers fell upon Krishna. Resuming his human form, Krishna left the assembly, and the Rishis also disappeared.

Krishna and Kunti.—After the assembly, Krishna went to bid Kuntí farewell. On asking her whether she had any message to Yudhisthira, she related the stories of Muchukunda and Vidula.

When Kuvera offered the Earth as a gift to Muchukunda, he declined it, preferring to conquer it by his prowess. Having done so, he ruled it. Vidulá's son, defeated by the king of the Sindhus, lay prostrate on the ground much dispirited. His mother reproved him for his faint-heartedness; she urged him to do his duty as a Kshatriya, and gird up his loins for victory. He left his mother, resolved either to rescue his kingdom or perish in the attempt. Thus roused by his mother, the son achieved all that she had pointed out. These stories were to be told to the Pándavas to stir them up to action. She also sent messages to each of

the Pándavas and to Draupadí. Krishna, after walking round Kuntí, took leave of her.

Attempts to win over Karna.—When Krishna set out in his chariot to return to the Pándavas, he took Karna with him for some distance to persuade him to take part with the Pándavas as a sixth brother, and with a sixth period of Draupadí. As the eldest of the Pándavas, Yudhisthira would stand behind him in his chariot holding the white fan, and he would be installed as lord of the whole earth. Karna replied that although Kuntí was his mother, she had abandoned him while the Súta and his wife had brought him up, and he could not desert them. He acknowledged that the omens were inauspicious, and related a dream he had had portending the destruction of the Kauravas. Afterwards he took leave of Krishna, thinking it likely that their next meeting would be in heaven.

When Kuntí learned from Vidura the failure of Krishna's attempt to gain over Karna to the Pándavas, she tried what she could do herself. Following Karna to the banks of the Ganges while he was performing his devotions, she stood silently behind him. On turning round he saw her with surprise, and said, "I am Karna, the son of Rádhá and Adiratha. For what, O lady, hast thou come here?" She then explained that she was his mother, and by many arguments sought to induce him to join the Pándavas. An affectionate voice, coming from Súrya, said that Kuntí's words were true, and great good would come to him if he followed her advice. Karna reproached his mother for deserting him in infancy, and allowing him to be brought up as the son of a charioteer instead of a Kshatriya. If he deserted the Kauravas, he would be regarded as a coward. But one promise he made, he would not slay any of the Pándavas except Arjuna, and with or without Arjuna she would always have five sons. After embracing Karna and giving him her blessing, both left the spot, wending their way in different directions.

The Pandavas' preparations for War.—Krishna, on his return to the Pándavas, recounted all that had taken place at Hastinápura, and told Yudhisthira that the army of Duryodhana was assembling at Kurukshetra. Yudhisthira hearing this, proceeded to muster his forces, which consisted of seven full armies (*akshauhinis*) over which were appointed the following generals: Drupada, Dhrishtadyumna, Viráta, Sikhandin, Sátyaki, Sahadeva, and Bhima. By the advice of Krishna, Dhrishtadyumna was appointed commander-in-chief to lead them to Kurukshetra, where they formed a camp.

---

* An Akshauhini consisted of 21,870 chariots, 21,870 elephants, 169,350 foot soldeirs, and 65,610 cavalry. The Pándava force in all therefore amounted to 393,660 chariots, 396,600 elephants with their drivers and riders, 1,968,000 foot soldiers, and 1,180,980 cavalry. Besides these, there were innumerable camp followers.

Duryodhna's Preparations for War.—When Krishna had left Hastinápura, Duryodhana, addressing Karna, Duhsásana, and Sakuni, asked them to make ready for the war which was inevitable. It was to be proclaimed that very day that the march would commence on the morrow. All immediately began to furbish their armour, and earthen pots, full of deadly serpents, were collected to be thrown at the ranks of the enemy.

Duryodhana had eleven *Akshauhinis* of troops, completely equipped, over which were appointed eleven general leaders. Bhishma was asked to become Generalissimo. Under his command, they were certain of success. Bhishma then boasted of his power as a warrior. No one but Arjuna could contend with him. With his weapons he could destroy, in a trice, the universe. He promised to slay every day 10,000 warriors. After Bhishma's installation, by command of the king, drums were beaten and conches sounded by hundreds of thousands. But immediately there were inauspicious signs; a shower of blood fell from the sky; there were fierce whirlwinds and earthquakes; jackals howled.

Yudhisthira's Arrangements.—Yudhisthira appointed [illegible]n captains of his armies, with Arjuna as their leader and K[illegible]s his charioteer. Soon afterwards Balaráma made known his intention of withdrawing from the contest. Both Bhíma and Duryodhana had been instructed by him in the use of the mace; both were equally regarded, and he could not look on when the Kauravas were destroyed. He should therefore go on pilgrimage to the banks of the Sarasvatí, and there await the end of the war.

Next Rukmin, son of the king of Bhoja, came with an *akshauhini*, offering his services to Yudhisthira. He had a wonderful bow, called *Vijaya*, owned by Indra. Addressing Arjuna, he said, "If, O son of Pándu, thou art afraid, I am here to render assistance in the battle." He also boasted that there was no man in the world equal to him in prowess. He himself would slay all his foes. Arjuna then recited some of his own exploits; how could he say, "I am afraid?" He had no need of assistance. Rukmin might go or stay as he pleased. Upon this the proud king went away. When he offered his aid to Duryodhana, it was similarly rejected.

Duryodhana's insulting Challenge.—Duryodhana, after posting his troops, sent Ulúka, the son of a skilful gambler, with a hostile message to the Pándavas and Krishna. Yudhisthira was called a hypocrite, and likened to the cat that professed to be an ascetic to catch mice. Yudhisthira had sent a message that he was prepared for war or peace. The hour had now came for battle. Krishna's assumption of the divine form was regarded as a conjurer's trick. Krishna had said that causing the sons of Dhritaráshtra to be slain in battle, he would confer the undivided sovereignty on the Pandavas: he was asked to fight now for the Pándavas, and show that he was a man and not a eunuch.

Bhíma was derided as gluttonous, and compared to a bull without horns. He was skilful in cooking, but there was a great difference between dressing food and fighting. After scornful messages to other Pándava leaders, Arjuna was lastly addressed. He had been won as a slave at dice; binding his hair, he had been engaged in teaching girls to dance; like a frog in a well, he did not realise the might of the Kauravas; he was charged with bragging; let him fight with Krishna as his ally; before Duryodhana a thousand Krishnas and a hundred Arjunas would fly in all directions.

Ulúka, before delivering his message, said to Yudhisthira that as an envoy he simply delivered his message; upon which he was told to speak fearlessly.

The delivery of the messages in full caused the Pándavas to boil with anger. Krishna's first message, however, merely was, "Thy words have been heard and their sense understood. Let that take place to-morrow as thou desirest." Arjuna said that he would answer on the morrow through his bow Gándíva; but as their wrath kindled, the Pándavas and their supporters sent back messages equally scornful to those they received. Krishna said that the Pándavas did not care a straw for Duryodhana. Arjuna said: "O scum of humanity, how canst thou, O fool, hope for either life or kingdom if I, having Vásudeva for my second, give way to anger?"

Ulúka, with the permission of Yudhisthira, went back to Duryodhana. When the return message was made known, the order to the troops was given, "*Array (yourselves) before sunrise to-morrow.*"

Dhrishtadyumna selected particular warriors of his army to meet particular warriors of the Kauravas. Arjuna was pitted against Karna. Bhíma against Duryodhana, Sikhandin against Bhíshma: Dhrishtadyumna kept Drona for himself.

Bhishma, commander of the Kauravas.—Bhíshma volunteered to be the leader of the Kauravas. In military affairs he said that he was as well-versed as Vrihaspati. With him at the head of the army, Duryodhana need not be afraid. Duryodhana said that he had no fear of all the gods and asuras together; but he was cheered by having Bhíshma on his side. He then asked Bhíshma to point out in both armies which warriors were *Rathas* and which *Atirathas*.

Bhíshma began by assuring Duryodhana that there were in his army hundreds of millions of Rathas, but he would name only the principal ones. After enumerating a long list, he came to Karna, when he described as a vile braggart, neither a *Ratha* nor an *Atiratha*.* Without sense, he had been deprived of his natural coat of mail. Drona confirmed Bhíshma's opinion. He said that

* A *Ratha* is a car warrior capable of fighting with a certain number of hostile combatants of all the four kinds fighting together. A *Maháratha* was capable of fighting with 10,000 bowmen. An *Atiratha* was a car warrior of still greater prowess than a *Maharatha*.

Karna boasted on the eve of every battle, yet was seen to retreat from every engagement. He was only a half *Ratha.*

On hearing these words the eyes of Karna expanded with rage. He charged Bhíshma with creating disunion among the Kauravas, he accused him of being in his dotage, and declared that he would not fight as long as Bhíshma was alive. After his death he would fight with all the *Mahárathas* of the enemy united. Upon this Bhíshma told him in a single car he had vanquished all the Kshatriyas at a svayamvara, and carried off the maidens. He told Karna to fight with Arjuna, whom he had so often challenged.

At the request of Duryodhana, Bhíshma next estimated the leaders of the Pándavas. Only a few can be mentioned. Yudisthira was a mighty *Ratha;* Bhíma was equal to 8 *Rathas,* Dhristadyumna was an *Atiratha.* As for Arjuna, there was not his equal in both armies.

Bhishma and Sikhandin.—Duryodhana asked Bhíshma why he would not slay Sikhandin even if he met him as a foe. He then related the history of Sikhandin.

Bhíshma had installed his younger brother, Vichitravírya, as king of the Kurus. To obtain wives for him, he went to the Svayamvara of Amvá, Amviká, and Amváliká, daughters of the ruler of Kási. Bhishma going there on a single car, after challenging all the assembled kings, took the three maidens up on his car. To induce the kings to attack him, he cried, "Bhíshma is ravishing these maidens." The kings sprang to the rescue, some on cars, some on elephants, but Bhíshma vanquished them all, and carried off the maidens.

When the maiden were about to be married to Vichitravírya, Amvá told Bhíshma that she had chosen the king of the Sálwas as her lord, and she asked permission to depart. When this was allowed, she went to the king of the Sálwas, but he would not receive her because she had been ravished by Bhíshma. When the king said to her repeatedly, 'go, go,' she went lamenting and cursing every one, especially Bhíshma. She then resolved to turn an ascetic and go to the forest. A Rishi, named Hotraváhana, then advised her to apply to Ráma, son of Jamadagni,* who would slay Bhíshma if he did not comply with his behest. Next day Ráma appeared with matted locks, but armed also with a bow, sword, and battle-axe. Amvá was the granddaughter of Hotraváhana, and he introduced her to Ráma. Her request was that he would slay Bhíshma. This he promised to do if he would not obey his commands.

Ráma went to Kurukshetra, and sent a message to Bhíshma. Bhíshma came joyfully, with a cow, to see his old preceptor. Ráma asked him to marry Amvá. Bhíshma gave reasons why he

* Called Parasu-Ráma, or Ráma with the axe.

could not do so, but Ráma would not listen to him, and threatened to slay him that very day. Bhíshma pleaded his unwillingness to fight with his Brahman preceptor, but under the circumstances he was prepared to give battle. Ráma then challenged him to fight at Kurukshetra, and told him to bring his mother that she might see his dead body become the food of vultures. When about to begin the contest, the goddess Gangá, the mother of Bhíshma, begged both of them not to fight, but they would not listen to her. Shortly after the commencement of the fight, Bhíshma came down from his car and worshipped Ráma, asking him to bless him and wish him victory. Ráma said that he would have cursed him if he had not thus come to him; but he could not wish him victory. A terrible battle, lasting for several days, ensued, in which the combatants, in turn, became insensible. Bhíshma's charioteer was killed, and then Gangá took the reins. At last Ráma's ancestors appeared on the scene, and urged him to desist from the fight. He yielded, acknowledged his defeat, and advised Ambá to seek the protection of Bhíshma. Instead of that, she resolved to practise great austerities to compass his death. She passed a whole year standing on her tip toes, having eaten only one leaf. For twelve years she made the heavens hot by her austerities. Siva afterwards appeared to her and offered a boon. When she asked for Bhíshma's death, Siva said, "Thou shalt slay him." Ambá asked how could she, a woman, slay Bhíshma. To this Siva replied that she was to be born as a man of the race of Draupada, and become a *maháratha*. Upon this Ambá ascended the funeral pile, wishing to be born for Bhíshma's destruction.

Ambá was born as a daughter to king Draupada. Her sex was concealed, and she was married to king Hiranyavarman's daughter. When the imposture was discovered, Hiranyavarman set out with a large army to attack Draupada. Sikandiní then went into a forest to destroy herself, but a Yaksha, having pity on her, agreed to exchange sexes for a time, and she became a man. Hiranyavarman was now satisfied and went away. Bhíshma said that he could not slay a woman or one that was a woman before.

Inquiries about the length of the contest.—Duryodhana inquired from his friends the time in which each of them could annihilate the Pándava army. Bhíshma and Drona each thought a month; Kripa thought two months; Aswatthámán, ten nights; Karna pledged himself to do it in five days, for which he was derided by Bhíshma.

Yudhisthira had heard through his spies of Duryodhana's questions. He therefóre asked Arjuna in what time he could exterminate the foe. He said that, in a single car, with Krishna as his ally, by means of the weapons he possessed, he could destroy the three worlds in the twinkling of an eye.

Both sides then carefully marshalled their forces.

BHISHMA PARVA.

SIXTH BOOK.

The Book is so called as containing an account of the battles fought while Bhishma commanded the Kaurava army.

Terms of the Battle.—It was mutually agreed that only persons equally circumstanced should fight with each other—car-warriors with car-warriors, those on elephants should fight those similarly mounted; horsemen, horsemen; and foot-soldiers, foot-soldiers. No one should strike one seeking quarter, retreating, or disarmed; car-drivers, car-horses, drummers, and such like, were not to be assailed.

Vyasa's offer to Dhritarashtra.—When the armies were mustering, Vyása presented himself before Dhritaráshtra and [illegible]red to restore his sight that he might witness the battle. The [illegible]nd king, unwilling to behold the slaughter of his kindred, de[illegible]ed the boon. Vyása then granted to Sanjaya, the king's chario[illegible]r, the power of knowing anything that took place, by day or ni[illegible]ht, with the gift likewise of invulnerability.

Strange Portents.—Vyása told Dhritaráshtra that the omens indicated great slaughter. The sun seemed covered with headless trunks, the moon was invisible; the images of gods and goddesses sometimes laughed, sometimes vomited blood; cows bore asses; beasts were born some having four eyes, five legs, two heads, horses with three legs and horns; women had five daughters at a time, and these danced and sang as soon as they were born. There were evil omens also in the heavens, the earth trembled. At the request of Dhritaráshtra, Vyása afterwards explained, on the other hand, the omens of success. Vyása again urged Dhritaráshtra to restrain his sons, but he confessed his inability.

Sanjaya's Description of the Earth.—Sanjaya was miraculously gifted by Vyása with the power of seeing every thing that took place by night or by day. As many hundreds of millions of heroic men had assembled at Kurukshetra, Dhritaráshtra desired him to give an account of the earth and of the countries of the warriors. The following is a brief summary:

Creatures are either movable or immovable. Movable creatures are of three kinds: viviparous (born alive), oviparous (produced from eggs), and those engendered by heat and damp. Vegetables are said to be immovable.

The five elements are akása, air, fire, water, and earth: their respective attributes are sound, touch, sight, taste, and smell.

The earth is circular and of the form of a wheel. It is covered with rivers, mountains, and cities. It is surrounded on all sides by the salt ocean.

Stretching from east to west, there are six mountains, equal in size, extending from the eastern to the western ocean. They are Himavat, Hemakuta, Nishadha, Nila, Sweta, and Sringavat. The space lying between each of these mountains is a thousand yojanas. In the centre is the globular mountain Meru, made of gold. It is 84,000 yojanas high, and as many in depth. The sun, moon, and constellations move round Meru, which is covered all over with mansions of burnished gold. On that mountain the celestials, Gandharvas, Apsaras, and others sport. From the summit of the mountain the sacred Gangá descends with terrific noise. Incapable of being supported even by the mountains, Gangá was held for a lakh of years on his head by Siva.

The division Jambudwípa is so called after a Jambu tree, 1100 yojanas in height, with fruit 2500 cubits in circumference.

In the Romanaka varsha the men are all of white complexion and live 11,500 years. But the Airávat varsha is best of all. Its inhabitants go without food, and live 13,000 years.

Description of Bharata Varsha.—Bháratavarsha, called after Bhárata, is the beloved land of Indra, Manu, and many mighty Kshatriyas. There are seven great mountains, Mahendra, Malaya, Sahya, Suktimat, Rikshavat, Vindhya, and Páripatra, besides thousands of other mountains. The rivers are the Gangá, Sindhu, Saraswatí, Godávari, Narmadá, Yamuná. About 160 other rivers are mentioned, with thousands of others not known by name. The names of upwards of 200 provinces and nations are given.

The Yugas.—The four Yugas are the Krita, Tretá, Dwápara, and Kali. In the Krita Yuga the length of life is 4000 years; in the Tretá, 3000 years; in the Dwápara, 2000 years; in the Kali, there is no fixed measure of life's duration.

The Seven Seas, Soma, Surya, and Ráhu.—The extent of Jambudwípa is 18,000 yojanas. It is surrounded by a salt ocean, twice as wide. Sákadwípa, the next, is twice the extent of Jambudwípa; the ocean of twice the extent of the dwípa. Next is the ocean of ghi; then is an ocean of curds, next of wine, and then another ocean of water. The dwípas are double in area of one another as they proceed farther and farther towards the north, and they are surrounded by these oceans. In the Kusadwípa is the clump of Kusa grass, and the Sálmali tree is adored in the Sálmalikadwípa. In the Krauncha dwípa is a mine of all kinds of gems, and a mountain containing all kinds of metals.

The Samá region has four corners. There dweld four princely elephants, Vámana, Airávata, Sapratika, and another. Their length, breadth, and thickness have for ever remained unascertained. The elephants draw in the winds with their trunks, and let them

out over the earth, in consequence thereof creatures draw breath and live.

The diameter of the Moon (Soma) is 11,000 yojanas, and its circumference 38,900 yojanas. The diameter of the Sun is 10,000 yojanas, and its circumference 35,800 yojanas. The planet Ráhu, in consequence of his greater bulk, envelops both the Sun and Moon in due times.

Reported Fall of Bhishma in battle.—Sanjaya, who knew the past, present, and future, coming quickly from the field of battle, said, "O great king, Bhíshma, the grandson of the Bháratas, hath been slain." Dhritaráshtra then made various inquiries as to how this had happened. The king thought that Duryodhana might be to blamed for not providing sufficiently for the protection of Bhíshma; but Sanjaya said that such was not the case. Before the battle Duryodhana took particular care to protect Bhíshma.

The two Hosts arrayed at Sunrise.—When the night passed away, all the leaders exclaimed, "Array, array!" Amid the blare of conches, the sound of drums, the neighing of steeds, the rattling of cars, and the shouts of combatants, the armies completed their arrangements.

Bhishma's Address.—Bhíshma made a short stirring speech to the Kuru leaders: "Ye Kshatriyas, a broad door to enter heaven is open to you. Go through it to the worlds of Indra and Brahmá. The Rishis of old showed you the path. Yayáti, Mándhátri, and Nahusa obtained the highest bliss by feats like these. To die at home is a sin in a Kshatriya: death in battle is his eternal duty."

Yudhisthira encouraged by Arjuna.—The strength of the Kuru army is thus described: A lakh of elephants, foremost in fight; to each elephant was allotted a hundred cars; to each car a hundred horsemen, to each horse ten archers, to each archer ten soldiers armed with sword and shield. At the sight of such a vast host, Yudhisthira gave way to grief. How could he contend with it in battle with Bhishma as its commander? Arjuna comforted him with the thought that victory was on the side of right, and that where Krishna is, there is victory.

For the success of Yudhisthira, Rishis and Brahmans walked round him repeating mantras, using powerful drugs, and performing many ceremonies. For this they were rewarded with kine, cloths, and golden coin.

Arjuna's Hymn to Durga.—By the advice of Krishna, Arjuna offered a prayer to Durgá for victory. He said, "I bow to thee who art identical with Brahmá; O Káli, O wife of Kapála, O thou that art black. I bow to thee, O Mahákáli, O thou that art always fond of buffalo's blood; I turn to thee that art fond of battle, O Umá, thou that art white, O thou that art black. O thou that art the Vedas, the Srutis, and the highest virtue. O mother of Skanda,

O Durgá, let victory, through thy favour, always attend me in the field of battle!"

Durgá then appeared in the sky and promised him victory. The man who recites this hymn at dawn hath no fear of Yakshas, snakes, nor enemies. He will always be victorious, and live for a hundred years.

The Bhagavad Gita.

The famous episode of the Bhagavad Gítá is here introduced. The two vast armies are face to face and are encouraged by the blare of conches on both sides. Arjuna asked Krishna to place his car between the two armies that he might see who were assembled to fight. He was suddenly struck with compunction at the idea of fighting his way to a kingdom through the blood of his kindred. "Beholding my kindred about to engage in killing each other, my limbs give way. I seek not victory nor a kingdom." Krishna told him to dismiss the unmanly feelings. It was his duty as a Kshatriya to fight. The soul is indestructible and cannot be killed. Death is only like a man putting off old clothes and putting on new. Krishna claims to be the Supreme Being. The duty of bhaktí is taught, works are to be performed without hope of reward. Arjuna then takes up his bow Gándíva, and prepares for the battle.

The dialogue is too long to be given here. A full translation, with explanatory notes, is given in the work noted below.*

Yudhisthira's Visit to the Kuru Leaders.—When the battle was about to begin, Yudhisthira suddenly took off his armour, came down from his car, and with joined hands went towards the enemies. His brothers, in amazement, followed him unarmed. When they asked the reason, Yudhisthira remained silent, but Krishna explained that when he had paid his respects to Bhíshma, Drona, and others he would fight. Yudhisthira, seizing Bhíshma's feet with his two hands, asked permission to fight, and his blessing. Bhíshma said that if he had not come he would have cursed him, and brought about his defeat. Now he said "Do battle and gain the victory." Yudhisthira then said to Bhíshma, "Tell us how thy own death may be compassed by foes in battle," to which Bhíshma gave an evasive answer.

Yudhisthira next had similar interviews with Drona, Kripa, and Salya, who made similar promises. Krishna tried to gain over Karna for a time, but he had devoted his life to Duryodhana. Yuyutsu, the son of Dhritaráshtra by a Vaisya mother, agreed to join the Pándavas.

The conduct of Yudhisthira and his brothers excited universal

* The *Bhagavad Gita*. 8vo. 108 pp. 4 As. Post-free, 5 As. An English translation, with explanatory notes. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

admiration, and they returned to their friends amid shouts of joy. Even the Mlechchas and the Aryas wept with choked voices.

The battle lasted 18 days. Only the principal events of each day can be briefly noticed.

The First Day's Battle.—The two armies advanced to meet each other, the Kurus headed by Bhishma, and the Pándavas by Bhíma. The noise was like the ocean agitated by a tempest. The shouts of Bhíma rose about the blare of the conches, the noise of the drums, the neighing of the horses, and the battle-cries of the combatants. The twang of sounding bowstrings ceased not for a moment, and the sun was obscured by the showers of arrows. Hero fought with hero. Abhimánya engaged Bhíshma, but neither gained the victory. Uttara, son of Viráta, mounted on an elephant, rushed against Salya. The elephant, placing his foot on the yoke of Salya's car, killed his four noble steeds. On the other hand, Salya hurled an iron dart, resembling a snake, at Uttara, pierced his armour, and killed him. Salya then, leaping from his car, drew his sword, and cut off the trunk of Uttara's elephant. Sweta, was attacked by six chiefs, who poured upon him a ceaseless shower of arrows; but Sweta, with his arrows adorned with gold, cut off the standard tops of his opponents, and pierced their steeds and charioteers. Bhíshma, supported by heroic warriors, then advanced against Sweta, while Sikhandin came to his rescue. Sweta caused a great slaughter of the Kurus, slaying their princes by hundreds. Bhíshma and Sweta then fought with each other. After a long and terrible struggle, Bhíshma pierced Sweta with a Brahman weapon and killed him. The Pándavas, seeing the fall of their leader, fled; but as the sun went down, both armies retired to rest.

In the evening Yudhisthira was downcast: Bhishma had consumed his troops like fire devouring dry grass. He also complained that Arjuna did not exert himself sufficiently. He proposed therefore to retire to the forest and practise the severest austerities; but was encouraged by Krishna to continue the struggle.

The Second Day's Battle.—The Pándavas on this day adopted the destructive battle array known as Kraunchárunа, and were led by Arjuna. The battle began with a long and desperate fight between Bhishma and Arjuna, in which neither gained the advantage. At times they pierced each other with their shafts; at other times the flights of Bhishma's arrows were cut off by Arjuna's arrows while Arjuna's arrows fell to the ground through Bhishma's. Krishna was pierced with three arrows, while Arjuna, in return, pierced Bhishma's charioteer with three arrows. Both Bhishma and Arjuna at times became invisible in consequence of the clouds of arrows.

A battle then took place between Drona and Dhrishtadyumna. Drona first pierced with arrows Dhrishtadyumna, his charioteer, and his steeds; but in return Dhrishtadyumna pierced Drona. Drona then hurled a dart at Dhrishtadyumna, but he cut it off. Drona, with his arrows, cut off Dhrishtadyumna's bow; upon which he hurled at him a heavy mace. This Drona evaded, and pierced Dhrishtadyumna with arrows furnished with golden wings, which drank his blood. Drona was similarly pierced, and both combatants were covered with blood. When Dhrishtadyumna's bow had been cut off, his steeds slain, his charioteer overthrown, and his mace cut off, he advanced with shield and sword in hand. While he was thus defending himself, Bhíma came up, and caused Dhrishtadyumna to be taken away in another car.

Duryodhana then sent the Kalingas to protect Drona, while Bhima was supported by the Chedis. On the other hand, the Nishádas aided the Kalingas. Soon the whole field was covered with the slain. Sakradeva, son of the king of Kalinga, slew Bhíma's steeds, but Bhima, remaining in his car, hurled at him a mace which felled him and his charioteer to the ground. The king of the Kalingas beholding his son slain, surrounded Bhíma with thousands of cars. Bhima, with a shield made of bull's hide and a huge sword, warded off the arrows or cut them in twain with his sword. At last Bhíma leaped on the elephant of a Kalinga prince, divided his body with his sword, and then cut off the head of the elephant. Bhíma was afterwards attacked by the king of the Kalingas, but Bhíma slew him with seven shafts made wholly of iron. Ketumat, the son of the king of the Nishádas, was also sent to Yama's abode. Bhima made such havoc among the Kalingas that they cried, "This is Death himself!" Bhíshma came to the support of the Kalingas, but his charioteer was killed by Bhima, and his steeds fled from the field.

In the course of the day Dhristadyumna slew the steeds of Aswatthámaṇ, son of Drona; and a battle took place between Lakshman, a son of Dhritaráshtra, and Abhimanyu, a son of Arjuna. After this Arjuna slaughtered many of the Kuru troops, till at sunset both armies withdrew.

The Third Day's Battle.—On the third day the Kurus adopted the Garuda array, while the Pándavas chose the half-moon form. At first Arjuna put to flight the Kuru army, which made Duryodhana accuse Bhíshma of favouring the Pándavas. Bhíshma then promised to check the whole Pándava army. In the afternoon Bhíshma made terrible havoc. He seemed to be everywhere like a circle of fire, seen in the east, the next moment he was seen in the west.

The Pándava army then gave way in all directions: many threw down their arms. Krishna then urged Arjuna to put forth all his strength to check Bhishma. In the battle which followed, Arjuna cut off two bows of Bhishma, which called forth

the admiration of Bhíshma. "Fight hard with me, O son," said he. Though Krishna displayed great skill in guiding the car, both he and Arjuna were pierced with the shafts of Bhíshma. Krishna, grieved at the slaughter of the Pándavas, determined to slay Bhíshma with his discus. Bhíshma, when Krishna came up, stood in his car, and asked to be slain by Krishna that he might be happy here and hereafter. But while Krishna still wished to kill Bhíshma, Arjuna came up, and with great difficulty stopped Krishna at the tenth step. Arjuna then put forth all his strength and caused such a fearful slaughter of the Kurus, that the blood of the slain formed a river.

The Fourth Day's Battle.—Soon after the conflict began, Bhíshma, Drona, and other Kuru leaders attacked Arjuna. Abhimanyu then rushed against them, encouraged by the lion-like spirit of his father, and fought successfully with five car-warriors. Duryodhana, seeing Bhíma advance mace in hand, urged the Magadha division of 10,000 elephants to attack him. Bhíma, coming down from his car, with his mace slew the elephants, while the Pándavas following him struck off the heads of their riders. Abhimanyu first killed the elephant of the king of Magadha, and then the king himself. Bhíma went about smeared with the fat and blood of elephants. Then Duryodhana, accompanied by his brothers, attacked Bhíma. Duryodhana, with a terrible shaft, struck Bhíma on the breast, which rendered him insensible for a time. To protect him, the Pándavas poured a shower of arrows on Duryodhana. Bhíma, regaining consciousness, attacked Duryodhana and his 14 brothers, who unitedly had rushed upon him. Bhíma, smiling and licking the corners of his mouth, sent 8 sons of Dhritaráshtra to Yama's abode, and the rest fled in terror. Bhíshma then urged the whole Kaurava army to attack Bhíma. Bhagadatta, king of the Prágyotishkas, pierced Bhíma with a shaft, again rendering him insensible. Bhagadatta himself was also wounded: with blood trickling down, his body became beautiful to behold like a mass of clouds tinged with the rays of the sun. The Rákshasa, Ghatotkacha, seeing his father in that state, assumed a fierce form, and riding on an Airávata elephant which he created by illusion, attacked Bhagadatta, upon which Bhishma urged Drona and other warriors to go to his assistance. But seeing the Pándavas also advance, Bhishma thought it advisable to retreat, using the advance of night as a pretext.

Duryodhana was deeply distressed at the slaughter of his brothers. Dhritaráshtra attributed the destruction of his sons to deadly incantations. Sanjaya said it was not the result of incantations, but from the wickedness of his sons and the bravery of the Pándavas in a righteous cause. Duryodhana asked Bhíshma why the Pándavas were successful. He said that it was due to the protection of Krishna. He then repeated a hymn of praise which

Brahmá, with joined hands, had addressed to Krishna, Brahmá said: "Thou art the Lord of the universe. I seek refuge in thee, who art the highest Divinity. O great Snake, O huge Boar, O first Cause, victory to thee who art Almighty. Thou art Náráyana." Bhishma said that Krishna was Náráyan in human form. Arjuna was Nara. Yudhisthira had sought the protection of Krishna, and was therefore invincible. Bhishma concluded by saying, "Let peace be made with the Pándavas."

The Fifth Day's Battle.—On this day the Kauravas arrayed themselves in the Makara form, while the Pándavas chose that of a hawk. The battle began with great slaughter of the Kurus by Arjuna. Duryodhana then urged Drona to put forth his strength. The carnage which followed was terrible. The heads cut off falling resembled a stony shower in the welkin. Innumerable heads lay on the field of battle with golden turbans and golden earrings, with bodies and limbs of elephants, steeds and men. The dust raised was like a thick cloud, and the noise made by the weapons resembled the roar of thunder. Lakshman, a grandson of Dhritaráshtra, seeing the havoc wrought by Abhimanyu, attacked him. After pressing each other with arrows, Abhimanyu slew the steeds, and charioteer of Lakshman, upon which he was carried off by Kripa. Duryodhana sent 10,000 cars against Sátyaki, but he slew them all. Sátyaki's ten sons then attacked Bhurisravas, a kinsman of the Kurus, but he cut off their bows and then their heads. Sátyaki and Bhurisravas then encountered each other. Both slew each other's car steeds, upon which Sátyaki was carried off by Bhíma and Bhurisravas by Duryodhana, and both armies withdrew.

The Sixth Day's Battle.—On this day the Pándavas adopted the Makara array, while the Kauravas had that of a crane. At the commencement of the battle, Drona and Bhishma put the Srinjayas to flight, while Bhima and Arjuna slaughtered numbers of the Kurus. The chief event of the day was Bhima, leaving his car and armed with mace, penetrating alone into the Kaurava army, and slaying them like trees felled by a tempest. Dhrishtadyumna, concerned about Bhima, went to his support. When he saw his car empty, he was filled with grief, but Bhima's charioteer explained the cause. Dhrishtadyumna then went to Bhima, took him in his car, and plucked the arrows from off his limbs. Duryodhana seeing Bhima and Dhrishtadyumna alone, encouraged his brothers to attack them. Dhrishtadyumna then employed the weapon called *Pramohana*, which deprived the Kauravas of their senses. When Drona heard of this, he employed the weapon called *Prajna*, which neutralised the Pramohana, and the Kauravas once more attacked Bhima and Dhrishtadyumna. Yudhisthira then sent 12 car-warriors of the Pándavas, headed by Abhimanyu, to rescue Bhima and Dhrishtadyumna. Drona attacked Dhrishtadyumna and slew his steeds, but he quickly mounted the car of Abhimanyu.

In the afternoon there was a fierce battle. Bhima, encountering Duryodhana, cut down his standard, and wounded him so sorely that he sat down in his car. Jayadratha then surrounded Bhima with thousands of cars, but Abhimanyu coming up caused all the sons of Dhritárashtra to tremble, and Satanika slew Dushkarna, one of them. Towards sunset, Bhishma began to slaughter the troops of the Pándavas, after which he withdrew his troops.

In the evening Duryodhana expressed to Bhishma his sorrow at the success of the Pándavas. Bhishma promised to do his utmost, which cheered Duryodhana. He also gave him an herb to cure his wounds.

The Seventh Day's Battle.—The Kauravas advanced in the Mandala array; the Pándavas in that of the Vajra. There were several encounters between heroes, but only the principal can be mentioned. Ghatotkacha rushed in his car against Bhagadatta. After showering darts and lances at each other, Bhagadatta slew the four steeds of Ghatotkacha. Staying in his car, he hurled with great force a dart against the elephant of Bhagadatta, but it was cut in three pieces, upon which Ghatotkacha fled from fear. Salya next fought with his nephews Sahadeva and Nakula; but deeply wounded by them, he fell into a swoon, and was carried off by his charioteer. An encounter took place between Chekitána and Kripa, in which both were disabled. Sixty warriors attacked Arjuna, but he despatched them with sixty arrows. Pierced with arrows, Sikhandin fled, for which he was reproached by Yudhisthira who reminded him of his pledge to slay Bhíshma. Upon this Sikhandin went again to the battle, arming himself with the fierce Varuna weapon. Chitrasena, a son of Dhritaráshtra, seeing Bhíma on foot, rushed at him in his car; but coming down from his car he became a warrior for foot. Bhima, with his mace, destroyed the chariot, the steeds, and charioteer, but Vikarna took Chitrasena up in his car. Bhíshma attacking Yudhisthira, slew his steeds. Yudhisthira then mounted the car of Nakula. During the day there had been great slaughter on both sides. At night the battle field was infested by Rákshasas, Pisáchas, and other cannibals.

The Eighth Day's Battle.—Early in the day, Bhima killed the charioteer of Bhíshma, whose steeds bore him away from the field. Bhíma also slew eight sons of Dhritarashtra. Duryodhana then complained to Bhíshma about his indifference, to which the latter only replied, "Fight with the sons of Prithá, making heaven thy goal." The birth of Irávat, a young warrior, is then described. He was the son of Arjuna, by Ulupí, a childless Nága wife, whose husband had been slain by Garuda. Given to Arjuna by Airávat, coming to him under the influence of desire, he accepted her. Irávat grew up among the Nágas, protected by his mother. Hearing that Arjuna had gone to Indra's heaven, he followed him there, where he was joyfully embraced.

He had now come with a large number of steeds to assist the Pándavas. When Irávat at the head of his cavalry attacked the Kurus, he was opposed by the six sons of Sakuni, five of whom he slew. Duryodhana then incited Alamvusha, a terrible Rákshasa, son of Rishyasringa, to attack Irávat. By his powers of illusion, he created a number of chargers, ridden by Rákshasas, armed with spears and axes. At last all were killed except Alamvusha and Irávat. On the Rákshasa approaching, Irávat cut off his bow, upon which he rose into the sky, followed by Irávat. Mangled by the axe of Irávat, the Rákshasa roared fiercely and poured forth blood in torrents, but then he assumed a new and terrible form. Irávat was assisted by Nágas, but the Rákshasa, assuming the form of Garuda, swallowed them, and at last slew Irávat.

Ghatotkacha, on the death of Irávat, attacked the Kurus. Duryodhana sought to resist him, and a terrible battle ensued. When Ghatotkacha was aiming a dart at Duryodhana, Bhagadatta covered Duryodhana by his elephant, which was slain by Ghatotkacha. When Kuru heroes rushed to the rescue of Duryodhana, Ghatotkacha slew them all. Upon Ghatotkacha again attacking Duryodhana, mighty warriors came for his defence, covering Ghatotkacha with their arrows. Ghatokacha then soared up into the sky and roared, hearing which Yudhisthira told Bhima to go to his assistance. Ghatotkacha afterwards put the whole Kuru army to flight. When Duryodhana lamented to Bhíshma what had happened, he was recommended to fight only with kings, and to leave Ghatotkacha to others. A severe struggle afterwards took place between Bhagadatta and Ghatotkacha, in which both displayed great heroism. Bhíma slew nine more sons of Dhritaráshtra. Afterwards both armies retired from the field.

In the evening Duryodhana had a consultation with Sakuni, Duhsásana, and Karna. Duryodhana complained that under Bhíshma, Drona, and others, the Pándavas were destroying his forces, and that he was becoming weaker. Karna then proposed that Bhíshma should withdraw from the fight, and he would then slay the Pándavas. He asked Duryodhana to go to the tent of Bhishma and ask him to retire. Duryodhana went in great state, adorned with a crown and other ornaments, accompanied by his brothers, and followed by a large escort. Duryodhana, when he met Bhíshma, said that his promises to slay the Pándavas had not proved true, and he was asked to allow Karna to fight. Bhíshma was filled with grief and sighed like a snake. He reminded Duryodhana of the victories of Arjuna, but promised to slay all the Pándava army except Sikhandin alone, who had once been a female. Duryodhana then went away.

The Ninth Day's Battle.—In the morning Duryodhana made special arrangements for the protection of Bhíshma against Sikhandin. On the other hand, Arjuna asked Dhrishtadyumna

to place Sikhandin opposite Bhíshma, while he would be his supporter. In the battle Abhimanyu, son of Arjuna, first distinguished himself. Upon this, Duryodhana urged the Rákshasa Alamvusha to encounter Abhimanyu. He then rushed against the whole Pándava host, slaughtering multitudes, and causing the army to fly. The five Pándavas then attacked Alamvusha, and pierced him with many arrows, rendering him senseless for a time. Recovering consciousness, and swelling through rage, he cut off their bows and slew their steeds. A fierce battle then took place between Alamvusha and Abhimanyu, the former using his powers of illusion, but they were neutralised by Abhimanyu, and at last he fled. Bhíshma afterwards made dreadful havoc among the Pándava army. Fourteen thousand car-warriors who attacked him went to the other world with their steeds and elephants: The ground was covered with broken cars, slain warriors, horses, and elephants. The Pándava troops trembled with fear, and many of them, throwing down their armour, fled. Krishna then urged Arjuna to fulfil the promise he had made in Viráta to slay Bhíshma, upon which he unwillingly told him to urge his steeds. Bhíshma, in a trice, rendered Arjuna's car, steeds, and charioteer invisible through his shower of arrows. Arjuna, with his bow, caused Bhíshma's bow to drop from his hands, and when he took up another, that also was cut off, which led Bhíshma to exclaim, "Well done, son of Kuntí!" Bhishma then took up another bow and shot many arrows, which Krishna sought to baffle by the skilful movement of his steeds. Krishna, enraged at the want of vigour shown by Arjuna, leaped down from his car, and, with only the whip in his hand, rushed towards Bhishma to slay him. Bhishma asked Krishna to slay him: "Strike me, for I am thy slave." Arjuna quickly followed Krishna, and with great difficulty, by catching hold of his legs, stopped him at the tenth step. He reminded Krishna of his promise, "I will not fight." If he did, people would call him a liar. Krishna made no reply, but in anger remounted the car. Bhishma continued to slaughter the Pándava troops by hundreds and thousands till the sun went down, and the armies withdrew from the field.

Bhishma asked how he might be slain.—In the evening, Yudhisthira was greatly discouraged, and proposed to retire to the forest. Krishna then offered to slay Bhishma himself, but Yudhisthira would not agree to this as Krishna had promised not to fight. He then proposed that they should go to Bhishma to ask him about the means of his own death. But Yudhisthira was shocked at the idea of killing his grandson, and said, "Fie upon the profession of a Kshatríya!" This proposal being approved, the five Pándavas and Krishna went unarmed to the tent of Bhishma, where they were cordially greeted. When Bhishma asked what he could do for them, Yudhisthira said, "Tell us the means of

thy own death." Bhishma replied, "If ye desire victory, smite me down without delay, I give you permission." On further enquiries, he said that he might be slain if he lost his weapons, and that he would not fight with one who had been a woman. He advised that Sikhandin should be placed in front of Arjuna. The Pándavas then went away, Arjuna lamenting that he should have to slay his grandsire, upon which Krishna reminded him of his promise to slay Bhíshma, and of his duty as a Kshatriya.

The Tenth Day's Battle.—On this eventful day the brave old warrior Bhíshma, who had slain a hundred millions of the Pándava army, was himself to be struck down. Drona remarked that it opened with inauspicious omens, jackals yelled, vultures cried, the sun became pale, the idols in the temple of the Kuru king trembled, laughed, danced, and wept. The battle commenced by the Pándavas rushing against Bhíshma. Sikhandin pierced his breast with three arrows, but Bhíshma said that he would never fight with him. To this Sikhandin replied that whether he struck him or not, he should not escape him. Having said so, Sikhandin pierced Bhíshma with five other shafts. Arjuna encouraged Sikhandin to fight, promising to support him. While Bhíshma slaughtered the Pándava army, Arjuna dealt similar destruction among the Kurus.

After encounters had taken place between different heroes, Bhíshma, weary of life, urged Yudhisthira to slay him. Yudhisthira then ordered a general advance, warrior contending with warrior. Arjuna attacked Bhíshma like an infuriated elephant, seeing which Bhagadatta rushed at Arjuna, but Arjuna pierced his elephant. Arjuna then urged Sikhandin to slay Bhíshma, upon which he quickly pierced him with many arrows. Meanwhile Bhíshma scattered death around him, and penetrated into the midst of the Pándava army. Arjuna cut off Bhíshma's bow, after which Sikhandin pierced Bhíshma with ten shafts, and struck his charioteer. Bhíshma then took another bow, but that also was cut off. Bhíshma wished no longer to fight, but Arjuna pierced him with many arrows, sharper and more virulent than those of Sikhandin. Bhíshma then hurled a dart at Arjuna, but he cut it into three fragments. Bhishma next took up a sword and shield, but before he could come down from his car the shield was shivered by Arjuna's arrows into a hundred fragments. A general attack was then made upon Bhishma, and he was covered with showers of arrows. There was not in Bhishma's body the space of even two finger's breadth that was not pierced with arrows. When he fell down from his car, his body, pierced with arrows, did not touch the ground. As the old warrior lay on his bed of arrows, the clouds poured a cool shower over him. The sun was in the northern declination, an inauspicious season: as Bhishma had received from his father the power of fixing the time of his own death, he

declared that he would retain life till the sun entered the summer solstice.

All the warriors on both sides ceased fighting that they might view that wonderful sight, and do homage to their dying relation. As he lay on his arrowy bed, his head hanging down, he asked for a pillow. The Kurus brought many soft supports, but he rejected them as not becoming a hero's bed. He then asked Arjuna for a suitable pillow. He made him one with three arrows, with which he was satisfied. He said that he would sleep on that bed till the summer solstice. Surgeons came to extract the arrows, but Bhishma ordered them to be dismissed with presents; he wished to be burnt with the arrows in his body. The Kurus offered Bhishma excellent food and vessels of cold water, but he declined them. Burning however with thirst, he asked water from Arjuna. Upon this Arjuna struck the earth with an arrow, and forthwith a spring of pure water burst forth, and Bhishma was refreshed. He then urged Duryodhana to give half his kingdom to the Pándavas, but he refused. Karna came at night to show respect to the dying chief, and to ask forgiveness for any faults, he had committed. Bhishma received him kindly and advised to desert Duryodhana and join his brothers the Pándavas, but he refused. Bhishma then told him to fight, moved by desire of heaven.

DRONA PARVA.*

SEVENTH BOOK.

An account of Drona's leadership and death.

Drona appointed Leader of the Kurus.—Duryodhana consulted Karna about a successor to Bhíshma in command of the army. He recommended Drona, Duryodhana's old preceptor. This Duryodhana proposed amid the acclamations of the Kurus. On Drona's acceptance of the office, he was duly invested.

Duryodhana asks Drona to take Yudhisthira alive.—Duryodhana asked this as a boon from Drona. On Drona's asking why he did not rather wish him slain, Duryodhana replied that if he were slain, they would all be slain by Arjuna. If Yudhisthira were taken, the other Pándavas would retire to the forest at his bidding. Drona promised to take Yudhisthira, if he was not protected by Arjuna. When Arjuna heard of that, he said that Drona would never take Yudhisthira alive as long as he lived.

---

* This is a very long book, containing many accounts of battles, described at great length, which are very much alike. Only the chief incidents will be noticed.

The Vow of the Trigartas to slay Arjuna.—Drona advised Duryodhana to adopt some plan to get Arjuna out of the way, and he would seize Yudhisthira. For this end the five brothers* of the Trigartas (country of the three strongholds) agreed to challenge Arjuna, and took an oath to that effect on the field of battle. In the first contest the Trigartas fled, but were rallied by their king. In the second battle, they poured their arrows on Arjuna and Krishna, making them both invisible. Arjuna then used his weapon Táshtra, and thousands of separate forms like himself and Krishna appeared. Deprived of their senses, the Trigartas then slew one another; but recovering themselves, they again showered their arrows upon their opponents. Arjuna, employing another weapon, slaughtered them by thousands, so that their blood laid the dust, and the field was covered with the dead.

Drona's attempt to seize Yudhisthira.—Drona said that he could not seize Yudhisthira so long as he was protected by Arjuna. To get Arjuna away, he was challenged by the Trigartas; but before meeting them, he appointed Satyajit protector of Yudhisthira. While Arjuna was fighting with the Trigartas, D[redacted] made a furious attack upon the Pándavas, causing immense slaughter. The Pándava leaders, headed by Yudhisthira, then tried to surround Drona, but they were defeated. The Pándavas returned to battle, but they again fled before Bhagadatta. Arjuna, hearing the uproar of the Pándavas, was going to attack Bhagadatta, when he was again challenged by the Samsaptakas, numbering 14,000 car warriors. Arjuna then resolved to slaughter the remainder of the Samsaptakas, which he did to the admiration of Krishna. Arjuna was afterward attacked by Susarman, king of Trigarta. With six arrows, Arjuna quickly sent the brothers of the king to Yama's abode, while the king himself was rendered insensible.

Arjuna attacks the Kurus.—Arjuna first encountered Bhagadatta, mounted on an elephant. Krishna so drove the car that Arjuna might have slain Bhagadatta and his elephant from behind, but he would not take advantage of this. Bhagadatta then assailed Arjuna and Krishna with his shafts, but Arjuna cut off his bow, and made his elephant fall to the earth. Bhagadatta, pierced by 72 shafts, hurled the Vaishnava weapon at Arjuna; but Krishna covering Arjuna, received it on his breast, and it became a garland. When Arjuna complained of this, Krishna said he had four forms. One form is on the earth engaged in austerities; another beholds the good and evil deeds in the world; the third is engaged in action; the fourth lies down in sleep a thousand years. The Earth had asked from Krishna a boon for her son Naraka. He gave her the

* They were called Satyaratha, Satyavarman, Satyavrata, Satyesha, Satya-Karman. The name *Samsaptakas* was applied to the five.

Vaishnava weapon which could make him invincible and kill all his foes. No one could resist that weapon: hence Krishna received it on his own breast. Krishna now urged Arjuna to slay Bhagadatta, deprived of his Vaishnava weapon. Arjuna first slew his elephant and then himself. Karna next encountered Arjuna, but each baffled each other's shafts. Bhima, Sátyaki, and Dhristadyumna rushed upon Karna, but he withstood them all. Arjuna then slew three brothers of Karna. Sátyaki defeated Karna, but he was rescued by the Kuru leaders.

Bravery and Death of Abhimanyu.—Drona arrayed the Kuru army in the circular form. The Pándavas failing to break it, Yudhisthira asked Abhimanyu, son of Arjuna, to make the attempt. Drona sought to resist his attack; but Abhimanyu, in the sight of Drona, broke the ranks of the Kurus. Duryodhana then attacked Abhimanyu, but he was rescued only by the Kuru leaders. Abhimanyu next defeated Salya, and slew his brothers. Duhsásana was rendered insensible, and borne away from the field. In an encounter with Karna, Abhimanyu cut off his bow and standard. Karna's younger brother coming to his aid was slain, and Karna fled from the field. When the Pándava leaders s[illegible]t to support Abhimanyu, they were checked by Jayadratha, ki[illegible]f the Sindhus. After he had been beaten by Bhima for carrying off Draupadí, he had practised great austerities and obtained from Siva a boon to be able in battle to check all the sons of Pándava except Arjuna. Abhimanyu next slew Lakshmana, the son of Duryodhana, in the sight of his father. Attacking the vast army of Jayadratha, and destroying them as the wind drives away the clouds, Karna inquired of Drona how Abhimanyu might be slain. He was told to cut off his bow, steeds, charioteers, and car. This was done by six car warriors who attacked Abhimanyu simultaneously, and when he was thus helpless, he was slain by Duhsásana, to the great joy of the Kurus and grief of the Pándavas.

Lamentation of the Pandavas over the Death of Abhimanyu.—After the death of Abhimanyu, the Pándava warriors, putting off their armour, sat grieving around Yudhisthira. Yudhisthira lamented that he had caused Abhimanyu's death; how then could he meet Arjuna and Subhadrá? Suddenly Vyása made his appearance. After being worshipped and he was seated, Yudhisthira spoke to him about the death of Abhimanyu. Vyása replied that men like him were not stupified by calamities. After slaying numerous enemies, Abhimanyu had gone to heaven; who can escape death?—not even the gods. Upon this Yudhisthira asked. "Whence is death? What is death?" Vyása then related to Yudhisthira a story which Nárada had told to king Akampana, inconsolable on account of the death of his son.

Brahmá, in the beginning, created all creatures, but as they bore no signs of decay, he became angry and a fire sprang from

the sky which spread in all directions, consuming the universe. When Siva pleaded with Brahmá to spare his creatures, he replied that he had been urged to do so by the goddess, Earth, distressed under the weight of the creatures on her. Brahmá then extinguished the fire, but there came out from him a dark female with red eyes. Brahmá called her Death, and commanded her to slay all creatures. Death wept at this, and practised the most severe austerities to be freed from such a duty. She stood on one leg for sixteen times ten billions of years and at another time still longer. She wandered for ten times ten thousand billions of years with the creatures of the earth. On the top of Himavat she remained for a billion of years standing only on her toe. Brahmá then promised that no sin should rest upon her for killing creatures, while Yama and diseases were given to her as assistants. Nárada said to King Akampana that he should not grieve for his son, for he had gone to heaven. Death was the lot of all. Hearing this the king was comforted, and went to the forest. For the further encouragement of Yudhisthira, he related stories of Srinjaya and other kings.

Arjuna, on his way to his tent, was depressed by the sight of evil omens. Abhimanyu did not come out to meet him. If he did not see him, he would repair to Yama's abode. Krishna tried to comfort him by saying that Abhimanyu had died as becometh a Kshatriya. Arjuna complained of the Pándavas who had allowed his son to be slain, and sat down with his face bathed in tears. When Yudhisthira explained what had happened, Arjuna vowed to slay Jayadratha before the setting of the morrow's sun.

Arjuna and Drona, etc.—That night Arjuna saw both Krishna and Siva in a dream, and obtained from the latter the Pásupatu weapon. Next day Arjuna asked permission from Drona to go through the Kuru army that he might attack Jayadratha. To this Drona replied that without vanquishing him, he should not be able to vanquish Jayadratha. He then showered his arrows against Arjuna, his steeds, and his charioteer. After a long battle, Krishna said that they should not waste time, but go in search of Jayadratha. Arjuna was then attacked by several Kuru leaders, and a fierce battle took place. Arjuna and Drona again fought, but the combat did not last long, as Arjuna was unwilling to fight with his preceptor. Mlechchas, born of the cow belonging to Vásishta, of fierce eyes with heads shaved or half shaved or covered with matted locks, showered their arrows upon Arjuna like flights of locusts; but, pierced with Arjuna's arrows, they fled. Arjuna's car went on with the speed of the wind in search of Jayadratha. At last Krishna said that the steeds were tired, the arrows in them should also be plucked out. Arjuna approved, and promised that meanwhile he would keep the whole army of the Kauravas in check. He also created by his celestial weapons a lake of water

from which the horses might drink, and a hall within which they might rest. The Kurus fiercely attacked Arjuna while he was on foot, but he beat back all his assailants.

When the grooming was over, the steeds were reharnessed and went on with great speed. Duryodhana then attempted to check the progress of Arjuna's car. Arjuna could not pierce Duryodhana as he had impenetrable armour, but he cut off his weapons, his steeds, and his car. Duryodhana was then rescued by some of the Kuru leaders.

Bhima's Achievements.—Yudhisthira first sent Sátyaki to bring news about Arjuna; but as he did not return, he sent Bhima. On his way he met Drona, and pressed his car down into the earth, but Drona, having previously alighted, was unhurt. Bhima then slew 11 of Dhritarashtra's sons. When Drona tried to check the advance of Bhima, he overturned his car. Karna afterwards insultingly challenged Bhima. Thrice Bhima made him carless, and at last put him to flight. Five sons of Dhritarashtra then rushed upon Bhima, and while engaged with them, Karna returned; but Bhima slew the five brothers, and deprived Karna of his steeds, charioteer, and bow. Duryodhana then sent six brothers against Bhima, but they were all slain, as well as seven others afterwards. Karna did not yet relinquish the combat. He slew Bhima's steeds, made his driver seek refuge in Sátyaki's car, and cut off Bhima's weapons. Bhima then leapt up into the sky, intending to snatch up Karna, but he concealed himself in his car. Bhima, weaponless, fled, but he attempted to defend himself with the slain bodies of elephants. Arjuna coming up, forced Karna to fly from the field.

Jayadratha Slain.—When Arjuna advanced in his car to attack Jayadratha, Duryodhana urged Karna to put forth all his strength to protect him. Duryodhana, Karna, Jayadratha, and other Kuru leaders surrounded Arjuna to attack him. Arjuna soon made Karna steedless and carless, but he was rescued by Aswatthâman. Arjuna then encountered Jayadratha who fought bravely. When Arjuna cut off his standard and slew his driver, he was placed in their midst by some powerful car warriors. Krishna then covered the sun with his Yoga power, and urged Arjuna to cut off Jayadratha's head without delay. After which he told him the story of Vriddhakshatra's curse viz. that the head of the man who caused Jayadratha's head to fall on the earth would split into a hundred pieces. Arjuna then, with his arrows, caused the head of Jayadratha to fall into the lap of Vriddhakshatra as he was saying his prayers in a sitting posture. When he stood up the head fell to the ground, and his own split into a hundred fragments in fulfilment of his own curse. Krishna then withdrew the darkness created by him.

Battle between Ghatotkacha and Aswatthâman.—Ghatotkacha, the Râkshasa son of Bhima, had an iron car about six miles in

length and height, drawn by Pisáchas, who looked like elephants. Ghatotkacha riding in it was attended by a whole *Akshauhini* of Rákshasas, armed with lances and clubs. Ghatotkacha advanced against the Kurus with lion-like roars which made the elephants urine and the kings tremble. Aswatthámán then advanced to oppose Ghatotkacha, and a fierce encounter took place between them. Ghatotkacha wounded Aswatthámán in the breast and cut off his bow, but he quickly took up another, and with his shafts slew a whole *Akshauhini* of Rákshasa troops. The ground was covered with the slain. Ghatotkacha himself, pierced with an arrow, fell down on his car insensible, upon which Dhrishtadyumna, supposing him to be dead, caused him to be placed on another car.

The Armies lighted at Night.—So fierce was the struggle, that the battle continued even after dark, and the warriors fought with each other, guided by conjecture and the shouts of their opponents. Duryodhana commanded the Kurus to lay down their weapons and take up burning lamps. Five lamps were placed on each car, three on each elephant, and one on each horse. The Pándavas, following the example thus set, placed ten lamps on each car, seven on each elephant, and two on each horse.

Ghatotkacha slays two Rakshasas.—Karna causing frightful slaughter among the Pándavas, Krishna recommended that Ghatotkacha should encounter him. To this Ghatotkacha willingly agreed, saying that he was a match for Karna or any of the Kurus. Alambusha, the son of Jatásura, having arrived at the camp, Duryodhana urged him to attack Ghatotkacha. A terrible combat then ensued, each displaying hundreds of illusions, but at last Ghatotkacha threw Alambusha on the ground, and cut off his head.

Aláyudha, prince of the Rákshasas, hearing that a battle was going on at night, came with a large force to avenge the loss of some of his relatives slain by Bhima. Aláyudha's car was like that of Ghatotkacha, and was drawn by a hundred steeds as large as elephants, and with voices like asses. Seeing the slaughter, Duryodhana urged Aláyudha to attack Ghatotkacha. In the battle which ensued the combatants rained upon each other showers of weapons, they tore up large trees, they seized each other by the hair; but at last Ghatotkacha, whirling Aláyudha in the air, cut off his head to the great joy of the Pándavas, and grief of the Kurus.

Ghatotkacha slain by Karna.—Ghatotkacha, seeing the destruction wrought by Karna, became mad with rage, and attacked him. Invoking a mighty weapon, he slew the steeds and drivers of Karna, after which he made himself invisible. What looked like a mass of red clouds appeared in the sky and showered down weapons, causing great havoc among the Kurus. Again Ghatotkacha slew the steeds of Karna. The Kurus then urged Karna to

slay Ghatotkacha with his invincible dart, given him by Indra in exchange for his earrings. Hurling it at Ghatotkacha, he fell to the earth, but crushed with his gigantic body a whole *Akshauhini* of Kuru troops.

Both Armies lie down to sleep.—After a long and fierce battle, both armies became quite exhausted and blind with sleep. Arjuna first granted permission to the Pándavas to lie down to sleep, till the moon rose. The Kuru troops blessed Arjuna for his considerate kindness, and followed the example of the Pándavas; but when the moon arose, both armies prepared to renew the fight.

Krishna proposes to deceive Drona.—As Drona was causing great slaughter among the Pándavas, Krishna urged the Pándavas to cast aside virtue, and tell Drona that his son Aswatthámaṇ had been killed in battle, and he would then cease to fight. This advice was not approved by Arjuna, and Yudhishthira accepted it with great difficulty. Bhíma then slew a huge elephant, called Aswatthámaṇ, and told Drona that his son was dead, but he did not believe it. He then asked Yudhishthira whether the report about Aswatthámaṇ's death was true. Krishna and Bhíma urged Yudhishthira to save his army by an untruth and he consented; but added indistinctly *elephant*, after the name. Before this Yudishthira's car had been four fingers' breadth from the earth; now it touched the earth. Drona, filled with despair, could no longer fight as before.

Death of Drona.—Drona, again reminded by Bhima of his son's death, laid aside his weapons, and sitting down in his car devoted himself to Yoga. Closing his eyes and thinking on the monosyllable *Om*, he went up to heaven, while the whole welkin seemed ablaze with light. Dhrishtadyumna, who had come with his sword to slay Drona, cut off his head, and threw it before the Kurus, which made them fly in all directions. Aswatthámaṇ alone stood his ground, and when he heard of his father's death, vowed to destroy all the Pándavas.

Aswatthaman seeks to revenge his Father's Death.—When the other Kurus fled after the death of Drona, Aswatthámaṇ stood his ground, and vowed vengeance upon all the Pándavas. He invoked the weapon called *Náráyana*, and the Pándavas were consumed by it like dry grass by fire in summer. Krishna urged the Pándavas to throw down their arms as the only means of pacifying the Náráyana weapon. Aswatthámaṇ next invoked the Agneya weapon, with which he slaughtered many of the Pándavas, but Arjuna baffled it by invoking the Brahmá weapon.

Mahadeva greater than Narayana.—Aswatthámaṇ meeting Vyása, asked him why his weapons were powerless against Arjuna and Krishna. Vyása then told him of the austerities of Náráyana, through which he was permitted to behold the Supreme Deity, called Hara. Náráyana worshipped him, and

addressed a hymn of praise to him as the first of all the gods. On this account Mahádeva granted him the boon that no one should be able to conquer him in battle. Arjuna was Nara, equal to Náráyana himself. Arjuna meeting Vyasa, enquired who had assisted him against Jayadratha. Arjuna was told that it was Mahádeva himself. The achievements of Mahádeva are described, and how Brahmá addressed him as the Supreme Being.

Benefit of reading the Drona Parva.—The fruits that arise from the study of the Vedas arise from a study of this Parva also. He who readeth or listeneth to the recitation of this Parva every day is freed from all his sins, even the most atrocious. Kshatriyas may obtain victory in battle; Vaisyas and Sudras, excellent sons, grandsons, and all objects of desire.

KARNA PARVA.

EIGHTH BOOK.

An account of Karna's leadership and death. Numerous battles are described at great length; but only the most important incidents are noticed.

Karna appointed Leader of the Kurus.—The Kurus were deeply grieved at the death of Drona, and their chiefs passed a sleepless night. Aswattháman proposed that Karna should be appointed commander in his room. All the kings, headed by Duryodhana, then installed Karna with the usual rites. Karna, on his part, promised to vánquish all the Pándavas.

The Samsaptakas slaughtered by Arjuna.—The Samsaptakas were Kuru warriors who had bound themselves by an oath to slay Arjuna. When attacked by them in great numbers, with his shafts he caused the ground to be strewn with their heads like lotuses plucked off their stalks. Their steeds and drivers were cut off, their cars broken, their elephants fell as if struck by lightning.

Salya becomes Karna's Charioteer.—Salya was king of the Madras and brother of Madrí, but he went over to the Kurus. As he was a brave warrior, Karna desired to have him as his charioteer. Salya at first thought himself insulted by the request, as he did not consider Karna his equal in battle. He offered single-handed to contend with the enemy. Duryodhana admitted that Karna was not superior to Salya and that he knew twice as much about horses as Krishna. Upon this Salya agreed to act, the understanding being that he was free to say whatever he pleased.

Karna tells Salya how he was cursed by a Brahman.—One day when Karna was practising archery, an arrow pierced a Brahman's calf that was wandering in the forest. The Brahman

then said that because he had slain the calf, the wheel of Karna's car would sink into the earth during battle. Karna offered him 14,000 kine, a stately mansion, every thing he had to withdraw the curse, but he said that it could not be done except by the sacrifice of truth.

Battle between Karna and Yudhisthira.—Karna rushed forward to attack Yudishthira; but, pierced by him with an arrow, he fell into a swoon, his bow dropping from his hand. Karna, soon recovering his senses, with his bow Vijaya pierced Yudhishthira with sixty arrows. The Pándava princes then rushed forward to rescue their king, upon which Karna used the Brahmá weapon, which filled all the points of the compass with arrows. After a severe struggle, Yudhishthira's car was cut to pieces, and his charioteer was slain. Yudhishthira then went into another car and began to retreat, pursued by Karna. Salya advised Karna not to seize Yudishthira, so he allowed him to escape after taunting him with cowardice.

Quarrel between Arjuna and Yudhisthira.—Arjuna wished to fight with Karna, seeing the havoc he was making among the Pándavas, but Krishna advised him first to see Yudhishthira. Both therefore went to the Pándava camp, Bhima promising to resist the Samsaptakas. When they reached the camp, they found Yudhishthira resting after the fatigues of battle. Yudishthira changed Arjuna with cowardice and deserting Bhima, because he could not slay Karna. The expectations regarding him had proved vain. He asked him to give up his bow Gándíva to some other king who could use it better.

Arjuna, full of anger at the insulting speech of Yudhisthira, drew his sword to slay him. On Krishna asking him why he drew his sword, Arjuna explained that he had made a vow to cut off the head of the man who asked him to give the bow Gándíva to another person. To keep his vow he must slay Yudhisthira.

Krishna then said that falsehood is justifiable under the following circumstances: On an occasion of marriage, or of enjoying a woman, or when life is in danger or when one's entire property is about to be taken away, or for the sake of a Brahman, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless. He next told of Valáka, a hunter, who went to heaven for shooting an animal, and of a Rishi who went to hell for speaking the truth. Krishna recommended Arjuna to insult Yudhisthira by addressing him as *thou*, which would be considered as fulfilling his vow about slaying the person who asked him to give up Gándiva. When Arjuna had done so, he became so sorry that he wished to cut off his own head. Krishna then advised him to praise himself, which would be equal to self-destruction. When this was done, Arjuna begged forgiveness from Yudhisthira, and both were reconciled.

Bhima slays Duhsasana and drinks his Blood.—When the Pándavas lost Draupadí by gambling, Duhsásana had dragged her forward by the hair and otherwise insulted her; upon which Bhíma vowed that he would drink his blood. Duhsásana fearlessly attacked Bhíma, and so wounded him that he lay with outstretched arms on his car; but recovering his senses, he roared like a lion. Next he cut off Bhíma's bow and pierced both his charioteer, and himself with several arrows. Bhíma then threw a fierce dart at Duhsásana, but he cut it off with his bow. Bhíma then hurled his terrible mace at Duhsásana. Duhsásana himself was thrown on the ground, his steeds slain, and his car reduced to atoms. Bhíma, trembling with rage at the recollection of what Duhsásana had done, drew his sword, placed his foot on the throat of Duhsásana, ripped open his breast, and drank his warm blood as if it had been nectar. He also cut off his head. Those who saw this were struck with horror, and said that Bhíma must be a Rákṣhasa.

Karna slain by Arjuna.—Karna and Arjuna encountered each other like infuriated elephants. Arjuna drew his bow Gándíva with such force that the string broke, taking advantage of which Karna pierced Arjuna and Krishna with many arrows. On the other hand, Arjuna so wounded Karna that he could scarcely stand in his car. Karna aimed his snake shaft at Arjuna's head, but Krishna pressed down Arjuna's car and the shaft struck only his diadem. While they continued piercing each other with arrows, the Earth began to devour one of the wheels of Karna's chariot. Kála then appeared, and, referring to the Brahman's curse, told Karna that his death was near. Karna finding his car reel and his weapons to have lost their power, accused Righteousness of not always protecting its worshippers. Eleven times did Karna cut Arjuna's bowstring, but it was quickly replaced. As the Earth had swallowed up one of the wheels of Karna's carriage, he alighted, and endeavoured to raise it. By the strength of Karna the Earth, with her seven islands and seas, rose to the height of four fingers' breadth. Karna asked Arjuna to stop fighting till he had raised the wheel. To slay him in such a position would be the act of a coward. Krishna then taunted Karna for appealing to virtue, and the rules of fair fight by mentioning the instances in which he and the Kurus had wronged the Pándavas. The Kurus would meet with destruction from the lion-like men who are always protected by virtue. At these words Karna hung his head in shame and made no reply. Karna after piercing Arjuna with a terrible shaft which made him swoon away, sought to extricate his car; but Arjuna, recovering his senses, struck off the head of Karna before he could mount his car. From his dead body light issued which entered the sun. The Pándavas beholding Karna slain, blew their conches, while the Kurus were filled with despair.

SALYA PARVA.

NINTH BOOK.

On the death of Karna, Salya was appointed to the command of the Kuru army now much reduced. Duryodhana was mortally wounded, Salya was slain in battle, and the Kurus were reduced to four survivors.

Salya appointed Commander.—The Kuru leader passed the night on the table-land of the Himavat. In the morning Duryodhana was urged to continue the battle. By the advice of Aswatthâman, Salya, king of the Madras, was asked to take the command, which he accepted, promising to slay the Pándavas.

Battle between Salya and Bhima.—Salya having slaughtered many Pándavas, Bhima took up his mace and aimed it at Salya. Though it missed him, it crushed his four steeds. Salya then hurled a lance at Bhima which pierced his armour and penetrated his body. Bhima plucking it out, pierced with it the driver of Salya. Upon this Salya took up his iron mace, and stood, immovable as a hill, before Bhima. In the combat which ensued, the blows of their maces sounded like peals of thunder. Crushed with each other's mace, both the warriors fell down at the same time. Kripa, taking up Salya into his car, quickly bore him away from the field of battle. Bhima, immediately recovering himself, challenged, with uplifted mace, the ruler of the Madras.

Yudhisthira slays Salya.—Yudhisthira told his brothers that he would either slay Salya or Salya would slay him. Nakula and Sahadeva were to protect his wheels. Yudhishthira, formerly very mild, now fiercely attacked the Kurus, destroying riders and steeds. Salya then attacked him, but Yudhisthara slew his four steeds, his driver, and cut off his standard. Upon this Aswatthâman quickly took Salya up on his own car and fled; but hearing Yudhisthira roar, Salya mounted another car and attacked the Pándavas. Yudhisthira and Salya fought again, each supported by his friends. Salya slew the four steeds of Yudhisthira, but his own steeds were quickly slain by Bhima. Salya, taking a sword and shield, rushed towards Yudhisthira, but Bhima cut off both his shield and sword. Yudhisthira, taking a flaming dart, made by Tashtri and inspired with fierce mantras, hurled it at Salya, who fell to the earth. The Madras, contrary to the commands of Duryodhana, sought to avenge the death of their king, but they were exterminated by the Pándavas.

The Mlechha Salwa attacks the Pandavas.—Sálwa, ruler of the Mlechhas, mounted on a gigantic elephant, then furiously attacked the Pándavas, who fled before him on all directions. Dhrishtadyumna then hastened to attack Sálwa. Piercing Sálwa's elephant,

with blazing shafts, it turned and fled; but, though mangled, Sálwa brought it back and urged it against Dhrishtadyumna's car. Dhrishtadyumna quickly dismounted, when the elephant crushed it with its steeds and driver, raised it in the air with his trunk, and then dashed it on the earth. Bhima and other Pándava warriors then rushed forward, and Dhrishtadyumna, with his mace, split the skull of the elephant, while Sátyaki cut off the head of Sálwa with an arrow.

Great Slaughter of the Kurus.—Seven hundred car-warriors of the Kurus attacked Yudhisthira; but they were all slain. When three thousand Kaurava elephants attempted to surround the Pándava brothers, Bhima slew them with his mace. Bhima next slew 500 car-warriors, 10,000 foot, 700 elephants, and 800 horse. Sakuni attacked Sahadeva, but defeated, he fled and was killed by Sahadeva. The combat was continued till the last remnant of the Kurus were slain by the Pándavas. Out of 11 *Akshauhinis*, only Duryodhana, Aswattháman, Kritavarman, and Kripa survived. Of the Pándava army, there remained 2,000 cars, 700 elephants, 5,000 horse, and 10,000 foot.

Grief of the Kuru Women.—When the women heard of the destruction of the whole Kuru army, they were overwhelmed with grief. They tore their bodies with their nails, beat their breasts, and filled the air with their shrieks. Yuyutsu obtained permission from Yudhisthira to convey the royal ladies to Hastinápura. There he saw Vidura, and passed the night in his own abode in great sorrow.

The Flight of Duryodhana and his Companions.—After witnessing the extermination of his army, Duryodhana, abandoning his slain steed, and taking his mace on his shoulder, fled alone on foot towards a lake in an eastward direction, thus escaping the search of the Pándavas. By means of magical power, he rendered the water of the lake solid, and supported it so as to form a chamber around him, preventing at the same time others from entering. After the Pándavas had retired to rest, Kripa, Aswattháman, and Kritavarman went slowly to the lake. Arousing Duryodhana, who was asleep, they asked him to conquer Yudhisthira, or, slain in battle, to ascend to heaven. Duryodhana replied that they were all fatigued; and that after they had rested themselves awhile, they would attack the Pándavas. Aswattháman then said that to-day he would slay the Pándavas; till then he could not put off his arms.

Yudhisthira and Duryodhana.—Hunters were employed to obtain the large quantity of food required by Bhima. Fatigued with the weight of the flesh they carried, they sat down by the lake, where they overheard the conversation of the Kuru leaders. In the expectation of a great reward, they reported what they had heard to Bhima. Bhima, after giving them much wealth, told Yudhishthira. The Pándavas, full of joy, accompanied by Krishna,

went to the lake, followed by their army. Hearing the noise, the three Kuru warriors took leave of Duryodhana, and went to some distance, where they rested themselves and their steeds under a banyan tree.

When Yudhisthira came to the lake, he taunted Duryodhana with cowardice, and called upon him as a Kshatriya to come out and fight. Heroes never fly at the sight of foes. Duryodhana replied that he had not fled from fear; it was only in consequence of fatigue; having rested, he would fight all of them. To this Yudhisthira said that they had rested sufficiently. Let him come out at once and give battle, either slaying the Pándavas and making the kingdom his own, or going to heaven. Duryodhana then said that having lost his friends and allies, he had no desire for a kingdom, and wished to go to the forest; the Pándavas might have the kingdom. Yudhisthira again taunted Duryodhana, saying that he would not take a kingdom as a gift from one who was unable to retain it by force.

Duryodhana's challenge.—Duryodhana, though alone and fatigued, offered to fight the Pándavas one by one, and thus by destroying them said he would pay the debt which he owed to the fallen Kuru heroes. Yudhisthira asked him to fight any one of them with any weapon he wished. If he killed even one of them, he should be king; otherwise he should go to heaven. Duryodhana selected as his weapon the mace, with which he said he would that day slay all the Pándavas, Yudhisthira then said, "Rise and fight; be a man O son of Gándhárí." Roused by these goading words, Duryodhana rose up out of the lake, his body streaming with blood and water, and offered to fight them one by one. Yudhisthira, after taunting Duryodhana for his unfairness in slaying Abhimanyu, told him to put on armour, and take everything which he required.

Krishna was displeased at Yudhisthira offering to stake the result on a single combat. Upon this Bhíma told Krishna not to grieve, for he would slay Duryodhana. His mace was one and a half times heavier than Duryodhana's. When they stood opposed to each other in battle, Bhíma recounted the wrongs the Pándavas had suffered from the Kurus. To this Duryodhana replied, "What is the use of many words? Fight now with me."

Balarama's Pilgrimage.—When the Pándavas had taken their places to witness the fight, Balaráma came to the spot. He had taught both combatants the use of the mace, and wished to see the battle. When he was asked to join in the contest between the Pándus and Kurus, he had refused, and set out on a pilgrimage to the Saraswatí accompanied by the Yádavas, visiting all the sacred places along her course. Everywhere he gave rich presents to the Brahmans, thousands of milch kine, steeds, carriages, and many beautiful slaves. An account is then given of the different

tírthas, beginning with Prabhása, where it is said the Saraswatí joins the ocean. Soma, the Moon God, had been married to the 27 daughters of the Rishi Daksha. They complained to their father that they were all neglected but Rohini; upon which Daksha cursed Soma, and he was afflicted with consumption. From his wasting away, all creatures suffered. To regain his brightness, Soma was told to bathe where the Saraswatí joins the ocean; hence the tirtha was called Prabhása (splendour). Many other *tírthas* are described. A long account is given of the installation of Kárttikeya as leader of the celestial armies, which will be briefly noticed. Siva, without the intervention of a woman, cast his seed into fire. Agni threw the seed into Gangá. Gangá cast it on the breast of Himavat, where it was found by the six Krittikás. Each wishing to have a son, the child assumed six heads, and sucked the breasts of all. Hence his six heads and the name Kárttikeya. At the request of the gods, Brahmá appointed Kárttikeya generalissimo of the celestial armies. He was born for the purpose of destroying Táraka, a Daítya whose austerities made him formidable to the gods. The Asura Mohisha was likewise slain by him. Kárttikeya is also called Skanda; in the south he is named Subrahmanya.

On the Himavat Balaráma met Nárada, who gave him an account of the great battle which had taken place, with the names of the warriors who had been slain. He also asked him to witness the fight between Duryodhana and Bhíma; to which he agreed. On Balaráma's arrival, he was received with due honour, and took his seat among the princes.

The Fight between Duryodhana and Bhima.—The two warriors, clad in armour with their maces, stood facing each other, roaring like bulls. Dire portents then occurred. Fierce winds blew, meteors fell, Ráhu swallowed the sun untimely, the earth shook. Bhíma recounted the evil deeds of the Kurus, but said that they would all that day be avenged. To this Duryodhana replied, "What use of long speeches and empty brag?" Duryodhana then rushed at Bhíma, roaring loudly. Each, with wonderful activity, tried both to deal blows and to ward off those of his adversary, taking up different positions for attack and defence. When mace struck mace, sparks of fire were produced with a noise like thunder. Duryodhana struck Bhíma on the head with terrible force; but he stirred not an inch. Bhima hurled his mace at Duryodhana, but by his activity he warded off the blow. For a time Bhíma was stupified by a blow on the chest. Soon recovering himself, he rushed at Duryodhana, and whirling his weapon struck him on the side. Duryodhana fell senseless, supporting himself on his knees. Soon rising up, he struck Bhíma on the forehead, but he stood immovable. Each in turn felled the other to the earth.

While the fight was thus raging, Arjuna asked Krishna which

of the two was the superior? He replied that Bhíma had greater strength; Duryodhana, greater skill. If Bhíma fought fairly, he would fail; if unfairly, he would gain the victory. The gods vanquished the Asuras by aid of deception. Let Bhíma, with deception, slay the Kuru king who is full of deception. Bhima vowed to break the thighs of Duryodhana with his mace; let him do so now. Arjuna then struck his own thigh before Bhíma, who understood the sign.

The two fought with each other, till they were mangled and bruised, covered with blood from head to foot. At last when Duryodhana leaped up to evade a blow, Bhíma hurled his mace and broke his two thighs, and Duryodhana fell, causing the earth to echo. Again dire portents occurred. Bhíma, reminding Duryodhana how he had insulted Draupadí, kicked him on the head with his left foot. Yudhisthira then reproved Bhíma for his conduct to a fallen foe, a kinsman, all whose relations had been slain. Approaching Duryodhana, Yudhisthara sought to comfort him. It was all the work of irresistible Destiny. He would assuredly go to heaven; those who remained were to be pitied.

Balarama's Anger.—In a fair fight no blows should be struck below the naval. Balaráma therefore started up in anger at what Bhíma had done; and, uplifting his plough, he rushed at him. Krishna then caught Balaráma in his arms, and sought to pacify him. The breaking of Duryodhana's thighs was in fulfilment of a curse pronounced on him by the Rishi Maitreya. Balaráma was not convinced by Krishna's arguments, and said that Bhíma, ever after, should be called the 'unfair-fighter,' and Duryodhana should be celebrated as the 'fair-fighter.' Having said these words, Balaráma returned to Dwáraká.

Duryodhana and Krishna.—The Pándavas were filled with delight at the fall of Duryodhana. Somo blew their conches, others beat their drums; while all congratulated Bhíma. Krishna advised them to leave the place, and not torment with cruel speeches a sinful wretch. Duryodhana tried to rise, supporting himself on his two arms. He then upbraided Krishna with his unfair dealing from first to last. Krishna retorted by mentioning the evil deeds of Duryodhana, and said that he had been slain in consequence of the sinful path which he had chosen. Duryodhana asserted that his life had been one of great happiness. The highest human enjoyments had been his, and now he was going to heaven, with his friends, while the Pándus would be torn with grief. When Duryodhana had ended these words, a shower of flowers fell from the sky. At this the Pándavas were ashamed. Krishna then sought to defend unfair conduct. If the gods employed it, all might follow their example. It was evening, and he recommended the Pándavas to retire to their tents.

The Pandavas enter the Camp of the Kurus, etc.—When the Pándavas came to the camp, they found only women, eunuchs, and some aged councillors. When they reached it, Krishna told Arjuna to dismount from the car, taking with him his bow Gándíva and his two inexhaustible quivers. When Krishna himself alighted, the Ape standard vanished, and a fire bursting forth in the car, reduced it to ashes. On Arjuna asking the reason, Krishna said that it had been consumed by many weapons, and was only kept from destruction by his presence. Krishna then congratulated Yudhisthira on his victory, who attributed it to the favour of Krishna.

To appease Gándhárí, whose son had been killed by an unfair blow, Yudhisthira sent Krishna to Hastinápura. Addressing Dhritaráshtra, he said that it was all the result of Destiny, and that no blame could be attached to the Pándavas. He reminded Gándárí of the advice she had given to Duryodhana, that victory follows righteousness; to which Gándárí replied that it was even so.

Krishna, knowing the evil designs of Aswattháman, took leave of Dhritaráshtra, and proceeded to the Pándavas; whom he recommended to spend the night at a spot outside the camp.

Duryodhana and the three Survivors.—Duryodhana, lying with his thighs broken, bewailed his sad lot. Still, he had admitted that his lot had been fortunate. The message he sent by Sanjaya to Aswattháman, Kritavarman, and Kripa was never to trust the unfair Pándavas. When they heard of the condition of Duryodhana, they hastened to the place where he was lying. They found him bathed in streams of blood, but still alive. When they bewailed his lot, he comforted them by saying that death is the lot of all; he had never turned his back in battle, and that he now died a Kshatriya's death, acquiring eternal bliss. He asked Kripa to bring a jar of water and to instal Aswatthâman, as general. The three heroes, wending their way from the field, considered anxiously what should be done.

SAUPTIKA-PARVA.

TENTH BOOK.

The adjective *Sauptika* denotes 'sleeping.' The Book is so called, because it describes the destruction of the Pándava army while asleep.

The Kuru Survivors in a Forest.—Aswatthâman, Kritavarman, and Kripa, after leaving Duryodhana, went to the south. Hearing the shouts of the Pándavas, they took refuge in a dense forest, under a large banyan tree. While they rested themselves,

Kritavarman and Kripa fell asleep, but Aswatthâman, brooding over thoughts of vengeance, kept awake. There were thousands of crows roosting on the branches of the tree, but a huge owl came and killed them, till their bodies were strewn on every side. This suggested to Aswatthâman the idea of slaughtering the Pándava army when asleep. Awaking his two companions, he told them his plan. Kripa urged delay, and that the advice of the wise should be asked. Aswatthâman replied that as a Kshatriya it was his duty to fight, and by the slaughter of the Pándavas he would avenge his father's death and obtain great happiness. Kripa then advised that Aswatthâman should rest for the night, and next morning he and Kritavarman would accompany him. To this Aswatthâman replied that, burning to revenge his father's death, he could not sleep. Kripa then pointed out the evils resulting from an ungovernable temper, and that it was contrary to morality to kill persons asleep. Aswatthâman then said that the Pándavas had broken the bridge of righteousness into a hundred fragments. Dhrishtadyumna had slain Drona after he had laid down his arms; Arjuna had taken an unfair advantage of Karna; Duryodhana had been unfairly struck on the thighs by Bhima. Aswatthâman then set out from the Pándava camp, followed by Kripa and Kritavarman.

Aswatthaman encounters Siva.—At the gate of the camp Aswatthâman saw an awful figure, gigantic, glowing like the sun, girt round the loins with a tiger's skin, dripping with blood, guarding the entrance. His arms were long and held many uplifted weapons; blazing flames of fire seemed to issue from his mouth, nose, ears, and his thousand eyes. Hundreds and thousands of armed Krishnas issued from these blazing flames. Aswatthâman fearlessly discharged at him a shower of arrows, but he devoured them. Next he hurled at him a long dart, but it broke in pieces. Next he threw his sword at him, but it disappeared like a mungoose going into its hole. Lastly he hurled his mace, but that was also devoured. When all his weapons were exhausted, he saw the whole firmament crowded with images of Krishna. He now reflected on his folly in not listening to Krípa's advice, but he determined to seek the aid of Siva. Dismounting from his car, with bended head, he addressed a hymn of praise to Mahádeva, reciting his names and attributes. Suddenly a golden altar appeared, surrounded by mighty goblins, some with faces like camels, horses, tigers, apes, parrots, snakes; some had no heads, others had four arms. Some beat drums, others danced and sang. Drinkers of blood, they subsisted on the flesh and entrails of animals. They were devout worshippers of Hara, and protected by him. Aswatthâman, after addressing Siva, ascended the altar, and entered the blazing fire as a victim. Mahádeva then appeared to him. He said that formerly propitiated by Krishna he had hitherto protected the family of Draupada, but their hour had now come, and he

would protect them no more. He then entered the body of Aswatthâman, and gave him an excellent sword. His body blazed, and he went forward surrounded by spirits and Râkshasas.

The Sleeping Pandavas slain.—Aswatthâman directed Kripa and Kritavarman to stand at the camp-gate and kill any of the Pándavas who tried to escape. He then made his way stealthily to the tent of Dhrishtadyumna, who was lying fast asleep. Awaking him with a kick, he seized him by the hair and killed him like an animal by stamping on him with his foot. Dhrishtadyumna asked to be slain with a weapon, but he said that one who had slain his preceptor did not deserve to be killed with a weapon. The cries of Dhrishtadyumna awoke his wives and his guards, but regarding Aswatthâman as a supernatural being, they were silent through fear. Afterwards the wailings of the wives awoke the Pándavas, and putting on their arms, they surrounded Aswatthâman, who killed them all with his Rudra weapon. Next he slew Uttamanjas when asleep on his bed. Seeing this Yudhámanyu struck Aswatthâman with his mace, but he was seized and killed like an animal. Believing themselves attacked by a Râkshasa, the Pándava warriors had no power to resist. Proceeding along the divisions of the camp, he slew men, steeds, and elephants, till he was covered with blood. At last he came to the sons of Draupadí and the remnant of the Pándavas. The sons of Draupadí fearlessly poured their arrows upon Aswatthâman, aided by Síkhandin who was awoke by the noise; but one by one, they were slain. Aswatthâman then went careering through the camp, dealing slaughter all around. The Pándavas, in the confusion, even slew one another. Some were mutilated, some were slain when they were fast asleep, some when they were attempting to fly. Râkshasas, in thousands and millions, were then seen flitting about, gorging themselves with the flesh and quaffing the blood. When morning dawned, Aswatthâman left the camp. It was still when he entered it; it was still when he left it. When he met his companions at the gate, he gladdened them by the intelligence of what he had done, while they, in return, told him that they had also slaughtered thousands of the Pándavas seeking to escape. Thus all the Pándavas were slain except the seven without the camp.

The three Kurus visit Duryodhana.—Aswatthâman, Kripa, and Kritavarman then went to the spot where Duryodhana was lying. At times he was vomiting blood, and with difficulty he kept off the beasts of prey which were waiting around to devour him. Wiping the blood from off his face with their hands, the three Kurus lamented over him. Kripa said that the lord of 11 Akshauhinis now lay on the bare ground covered with blood, his mace by his side; he, to whom hundreds of kings used to bow down, was now surrounded by beasts of prey. Aswatthâman lamented that Duryodhana had been unrighteously stricken down; but he had

died like a warrior with his face to the foe. He did not grieve for Duryodhana, but for those who were left behind.

Aswatthâman then told Duryodhana that of the Pándavas only seven were alive, the five brothers, Krishna, and Sátyaki; of the Kurus, only three. When buried in sleep, the Pándavas had all been slain. Duryodhana revived a little at hearing the news, and said to them, "That which neither Bhishma, Karna nor Drona could do, has been achieved by you. Farewell, we shall all meet again in heaven." He then expired, his spirit rising to heaven, while his body only remained on earth. The three Kurus, after embracing the dead body, ascended their cars.

Yudhisthira's Grief.—Dhrishtadyumna's charioteer, who had escaped the slaughter, brought the news to Yudhisthira. When he heard of the destruction of the Pándava army and the death of his son, he fell down in a swoon. When he recovered himself, he lamented the sad fate which had befallen them and went to the camp. When he saw the mangled remains of his kindred, friends, and supporters, he was overcome by the sight, and fell down senseless to the earth.

Draupadi's Resolve.—Yudhisthira had sent Nakula to bring Draupadí. She arrived trembling like a plantain leaf, and at the sight fell to the earth. Bhíma raised her up and clasped her in his arms. She then said to Yudhisthira that if he did not take the lives of Aswatthâman and his followers, she would sit there in *prâya*.* Yudhisthira replied that her sons had met a noble death, and that Aswatthâman had gone to a distant forest. She had heard that Aswatthâman had a jewel on his head born with him; this she asked Bhíma to bring to her after he had slain him.

The Pursuit of Aswatthaman.—Bhíma set out, with Nakula as his charioteer, guided by the track of Aswatthâman's wheels. Krishna then urged Yudhisthira to provide for the safety of Bhíma, as Aswatthâman had the *Brahmasira* weapon, capable of consuming the whole world. It had been given to him by his father, but he was enjoined never to use it, particularly against human beings. At Dwáraká he had offered it to Krishna in exchange for his discus. Krishna offered to give him any of his weapons he could use without asking anything in return. When Aswatthâman tried to raise the discus, he found that he could not. After Krishna had reproved Aswatthâman for his presumption, he went away from Dwáraká.

The Pándavas and Krishna then set out after Bhíma, and asked him to stop, but he would not consent. When Bhíma came up to Aswatthâman, he saw him sitting with Vyása, surrounded by many Rishís. Bhíma threatening to kill him, he took up a blade of grass, and the proper mantras converted into a weapon

* Seeking death by fasting.

capable of consuming the three worlds, and sent it off saying, "For the destruction of the Pándavas!" To counteract it, Krishna told Arjuna to shoot the Brahmá weapon. To prevent the blazing fires, thus generated, from destroying the three worlds, Nárada and Vyása stood between them. At the sight of them, Arjuna agreed to withdraw his weapon. Aswatthámaṇ, unable to withdraw his weapon, threw it into the womb of Uttará, the wife of Abhimanyu, to slay her unborn child. Krishna restored the child to life, and cursed Aswatthámaṇ for his wicked act. Upon this Aswatthámaṇ gave up the jewel on his head, and proceeded to the forest. The Pándavas then went back to Draupadí, who was still sitting, and gave her the jewel. At her request, Yudhisthira placed it on his head.

Cause of Aswatthaman's Success.—Yudhisthira inquired from Krishna why Aswatthámaṇ was successful in destroying the Pándava army. He was told that it was through the help of Siva. To show his greatness, he related what happened in the Krita Age. The gods resolved to make a great sacrifice, but did not allot any of the sacrificial offerings to Siva. In his wrath, Siva pierced the sacrifice with an arrow, broke the arms of Savitri, plucked out the eyes of Bhaga, and the teeth of Púshan. The gods then humbly approached Siva, agreeing to give him his share of the offerings. He was appeased, and restored to Savitri his arms, to Bhaga his eyes, to Púshan his teeth. It was through Siva, that Aswatthámaṇ accomplished what he did.

STRI-PARVA.

ELEVENTH BOOK.

The wives of the Kurus and Pandavas lament over the slain.

Dhritarashtra Comforted.—The aged monarch was overwhelmed with grief at the death of his sons. Sanjaya told the king that it was useless to grieve, and advised that the funeral rites should be performed. Dhritaráshtra reproached himself for not listening to advice; he had doubtless committed great sins in a former birth for which he was suffering; he thought of going to the forest to prepare himself for death. Sanjaya told the king that his son had perished though listening to evil counsellors, while he had not given him a word of useful advice. The king, however, should not give way to hurtful grief.

Vidura also sought to comfort the king. Life is sure to end in death. When one's time comes, he cannot escape. All creatures are like members of a caravan, bound for the same

destination. It matters little which death first meets. There is no better road to heaven for a Kshatriya than to die in battle. Dhritaráshtra was so pleased that he asked Vidura to continue his discourse. This world, said Vidura, is like a plantain tree, unenduring. As a person casting off one dress, whether old or new, wears another, even such is the case with embodied beings; they obtain weal or woe as the fruit of their own doings. Creatures are born or destroyed according to their acts in a former life. Vidura then described the miseries of life from birth to death. The wise and the ignorant, the rich and the poor, the high-born and the low-born, all go the place of the dead. He who practiseth virtue in this unstable world of life and adhereth to it from early age, attaineth the highest end.

Dhritaráshtra was not yet comforted, and fell down in a swoon. Vyása then sought to console him. Why should he grieve when life was sure to end in death? The destruction of the Kurus was inevitable. Vyása had been told by Vishnu that Duryodhana was a portion of Kali, born to cause universal slaughter. His sons had been destroyed through their own faults. Destiny cannot be baffled. The king should live many years acquiring ascetic merit. Dhritaráshtra's grief having been partly removed, he was now willing to live.

Dhritarashtra and the Kuru ladies visit the Battle-field.—Sanjaya recommended the king to have the funeral rites of his sons and grandsons performed in due order. This gave him another shock, and he fell to the earth. Again Vidura comforted him as before, and he ordered his car to be yoked. Gándárí and all the Bhárata ladies, with Kuntí, were to accompany him. A loud wail then arose from every house in the city. Thousands of ladies, uttering cries of grief, followed, accompanied by traders and other citizens.

Dhritaráshtra had not proceeded more than two miles, when he met Aswattháman, Kripa and Kritavarman. The three survivors could scarcely address the king, their voices being choked with tears, while they told that they were left alone of the Kuru army. Gándárí was told of the valour of her sons; they had died a Kshatriya's death, and were now sporting with the celestials. They then related how the Pándavas had been slughtered while asleep. As the Pándava heroes were in pursuit of them, they asked permission from the king and Gándárí to depart. Kripa then went to Hastinápura, Kritavarman to his own kingdom, and Aswatthá-man to the hermitage of Vyása.

Dhritarashtra meets the Pandava Brothers.—When it was known that Dhritaráshtra had come out of the city, Yudhisthira, his brothers, Krishna, and the Pándava ladies went to meet him. On their way they met the weeping Kuru ladies who upbraided Yudhisthira. Passing them, Yudhisthira saluted the king, by

whom he was reluctantly embraced. The blind king then sought to embrace Bhíma, intending to crush him to death. Krishna, aware of this, had an iron image which he presented instead of Bhíma. The king, who had the strength of ten thousand elephants, reduced it to fragments. His own breast, however, was bruised, and after vomiting blood, he fell to the ground. When raised by Sanjaya, he repented of his treachery, and wept aloud, saying "Alas Bhíma!" Krishna then explained that he had not killed Bhíma; his slaughter would not have revived his sons; he should approve of what had been done to secure peace. After this the king embraced Bhíma and the other Pándava brothers.

Meeting with Gandhari.—At the command of Dhritaráshtra, the Pándavas, with Krishna, went to see Gándhárí. Recollecting that Yudhishthira had slain her hundred sons, she wished to curse him. Vyása, understanding this, came to the spot. He reminded Gándhárí of the words she had always spoken to her son, that 'Victory follows righteousness.' These words could not be falsefied. She had formerly been forgiving; she should be so now. Gándhárí then said that she did not cherish ill-feelings against the Pándavas; but the unfair conduct of Bhíma in his contest with Duryodhana moved her resentment. Bhíma then sought to appease her, by saying that it was done to protect himself; Duryodhana could not be slain by any one in fair fight. Her son had done them great wrong; his death had brought peace. Gándhárí then charged Bhíma with cruelty in drinking the blood of Duhsásana. Bhíma replied that he had not drunk the blood; only his hands were smeared by it. Gándhárí then asked him why he did spare even one son to his aged parents?

Gándhárí still filled with wrath, said, "Where is the King?" Yudhishthira, trembling with joined hands, confessed himself the slayer of her sons; he deserved her curse; he had no longer any desire for life, for kingdom, or for riches. When her eye fell on Yudhishthira's toe, it became burnt; but after that she was appeased and comforted the Pándavas like a mother. Kuntí wept when she saw her children, their bodies covered with scars. After embracing them, she wept with Draupadí who was lying on the bare earth.

Gandhari's lament.—Vyasa granted spiritual sight to Gándhárí so that she saw the battle-field though several miles distant. There she beheld her widowed daughters-in-law searching for the bodies of their husbands and sons. At the sight of Duryodhana lying on the field, Duhsásana, Vikarna, Bhíshma, Drona, and others, she broke out into lamentation;—but pointing out Sakuni to Krishna, she blamed him as the cause of the slaughter. She also accused Krishna of not having prevented the slaughter, and cursed him with the little merit she had acquired by her devotion to her husband. Krishna accepted her curse.

The Yádavas would fall by each other's hands. Gándhárí was to be blamed, because she had applauded the wicked deeds of her son.

The numbers Slain and Escaped.—Dhritaráshtra inquired of Yudhisthira the number of those who fell in battle and of those who escaped. Yudhisthira replied them one billion, six hundred and sixty millions and twenty thousand had fallen in battle, while twenty thousand one hundred and sixty-five had escaped. In the next world they would be rewarded according to the manner in which they met their death.

The Funeral Rites Performed.—Vidura, Sanjaya, and others, at the command of Yudhisthira, made preparations for the funeral rites. Large quantities of sandal-wood, ghee, perfumes, silken and other robes were collected. The bodies of the princes were burnt on pyres with due honour, amid the recitation of the Vedas and the wailings of the women. The friendless dead were piled in thousands and burnt on pyres of dry wood. Yudhisthira and the Kuru ladies afterwards proceeded to the Ganges to perform the water-rite. Kuntí then told her sons that Karna, instead of being the son of a charioteer, was her own child, and therefore their uterine elder brother. Hearing this, Yudhisthira sighed like a snake. He then caused the wives of Karna to be brought, and with them performed the water-rite.

SHANTI PARVA.

TWELFTH BOOK.

'The Book of Consolation.' A long and diffuse didactic discourse by Bishma on the morals and duties of kings, intended to assuage the grief of Yudhisthira. It is the longest book in the poem, the translation occupying 1454 pages. Only a few of the leading incidents can be noticed. The Rules, in many cases, are like those contained in the Laws of Manu.

Yudhisthira's Grief.—After the completion of the water-rite, Nárada and other Rishis came to congratulate Yudhisthira upon his success. Yudhisthira, however, was inconsolable on account the destruction of his kindred. He especially lamented about Karna, his uterine brother, slain by his brother Arjuna. In answer to Yudhisthira's question, Nárada explained why the Earth swallowed up the wheels of Karná's chariot. Kuntí comforted Yudhishthira by telling him that neither she nor his father Súrya could dissuade Karna from fighting against the Pándavas.

Yudhisthira dissuaded from renouncing the Sovereignty.—Yudhisthira lamented to Arjuna that they had not continued to live as mendicants, and thus have avoided all the slaughter which had taken place. He therefore resolved to go to the forest, adopt-

ing the vow of silence. Arjuna, the other brothers, and Draupadí then mentioned several arguments against such a course, showing the superiority of domestic life. Arjuna related what the queen of the Videhas said to king Janaka,* when he shaved his head and resolved to be a mendicant. "Why should he, abandoning a kingdom, covet a handful of grain? With his handful of grain how could he feed his guests, the gods, Rishis, and *pitris?* He formerly supported thousands of Brahmans; now he was obliged to beg from them. His mother had been made sonless and his wife a widow. Having cast off his wedded wife, he would neither be happy in this world nor the next. The true mendicant was he who was unattached at heart, though attached in outward show. Who is more virtuous than he who maintains the sacred fire and practises charity day and night?" Yudhisthira replied that Arjuna was only a warrior and not versed in the Vedas. Vyása afterwards addressed him, urging the superiority of domestic life. The punishment of evildoers, the protection of subjects, the acquisition of wealth and gifts to the worthy, were the duties of Kshatriyas, which secured for them both this world and the next. He then told how Sudyumna had obtained the highest reward by wielding the rod of punishment.

Sankha and Likhita, two sages, were brothers living in separate houses, both very beautiful. One day when Sankha was absent, Likhita came to his house, plucked some of the fruits, and began eating them. Sankha, on his return, was enraged and charged his brother with theft. He told him to go to the king, confess his crime, and ask for the punishment due to the act.† When Likhita came to the king, he promised to give him whatever he asked. He then requested to be punished without delay. The king said he could pardon as well as punish, but Likhita insisted on having his hands cut off. Afterwards two hands, like lotuses, grew on the stumps, and the king was exalted to heaven for inflicting punishment. Vyása then added that wielding the rod of chastisement was the duty of kings, not the shaving of the head.

Arjuna next asked Krishna to comfort Yudhisthira. He told him not to grieve for Kshatriyas who had fallen in battle, and described how Nárada had consoled Srínjaya deeply afflicted on account of the death of his son. Nárada described how great kings, like Marutta, Suhotra, the king of the Angas, Ráma, Ságara, and others who had distributed enormous wealth in sacrifices all died, all fell a prey to death; Srínjaya, therefore, ought not to grieve for his son.

To expiate Yudhisthira's sins, Krishna recommended the performance of the horse sacrifice.

---

* Father of Sítá.

† Cutting off the hands was the ancient punishment for theft.

Yudhisthira enters Hastinapura.—Yudhisthira, overcome by the arguments of his friends, raised himself, and determined to undertake his kingly duties. He entered Hastinápura in triumph, riding in a car drawn by sixteen white bullocks, followed by his brothers, but preceded by Dhritárashtra and Gándhárí in a vehicle borne on men's shoulders. The streets of the city were decorated, and the Pándavas were greeted with acclamation. After entering the palace and worshipping the household gods, the king came out and distributed rich gifts among the Brahmans, who pronounced benedictions upon him. Then arose the peal of drums and the blare of conches: signs of triumph.

Charvaka Killed.—Chárváka was a friend of Duryodhana, to whom he sent a message when dying. He was a Rákshasa, but stood among the Brahmans disguised as a religious mendicant. Professing to speak on behalf of the Brahmans, he called Yudhisthira a wicked king who had slain his kinsmen; he ought now to end his life. Yudhisthira replied meekly, but the Brahmans repudiated the words of Chárváka, who, they said, was a Rákshasa. The Brahmans then uttered the sound *Hun*,* and Chárváka fell down dead. Krishna explained that Chárváka,† in the Krita age, who, on account of austere penances, had obtained from Brahmá security against the attacks of all creatures on condition that he should not show disrespect to Brahmans, now met his death on this account.

Yudhishtira's Wise Rule.—Yudhisthira, seated on a golden throne, was consecrated, and gifts were presented to him; while he, in return, gave gifts to the Brahmans. He commanded that the same respect should be paid to Dhritarashtra as before. Bhíma was appointed Yuvárája, or heir-apparent; Vidura was appointed prime minister; Sanjaya had charge of the finance. Arjuna was to resist enemies and chastise the wicked; Dhaumya was to attend daily to the Brahmans. Shráddha rites were performed for all the kings who were slain in battle, and thousands of Brahmans received gifts of money, gems, kine, and clothes.

Yudhisthira's adoration of Krishna.—The king acknowledged that it was through the favour of Krishna that he had recovered his ancestral kingdom. He adored him as the Creator of the universe, as Hari, the foremost of all beings. The palace of Dhryodhana was assigned to Bhima; that of Duhsásana to Arjuna, and so with others. Thus the Pándavas passed their days happily.

One day while Krishna was engaged in Yoga meditation, Yudhisthira addressed a hymn to him, and begged to know the cause of Yoga abstraction. Krishna replied that he was thinking of

* Denoting reproach. † Chárváka was the name of a philosopher who scoffed at all religion.

Bhishma, to whom Yudhisthira should apply for everything he desired to learn. He should go to him, for when he disappeared from the world, every kind of knowledge would disappear with him. Krishna ordered his car to be yoked. Meanwhile Bhishma, on his bed of arrows, uttered a long hymn of praise to Krishna, addressing him as "That," the Supreme Lord, in whom all created things live, and into whom they enter at a Mahápralaya, offering him salutations in all his forms. When he had ended, Krishna, as Hari, entered his body, and bestowed on him knowledge of the Past, the Present, and the Future.

The Pandavas visit Bhishma.—Krishna and the Pándava princes then set out in their cars to visit Bhishma at Kurukshetra. The field contained piles of bones of human beings, steeds, and elephants, interspersed with funeral pyres and heaps of weapons, haunted by Rákshasas. The sight reminded Krishna of the five lakes of blood formed by Parasu-Ráma, who thrice seven times cleared the earth of the Kshatriya caste. He was the son of the Rishi Jamadagni, and had received from Siva an axe, 'Parasu,' of fierce energy: hence his name. Kírtavírya, a Kshatriya king of the Haihayas, had a thousand arms. When he visited the hermitage of Jamadagni, he was hospitably received by the wife in the absence of her husband. As Kírtavírya carried off a sacrificial calf, Parasu-Ráma pursued him, cut off his thousand arms, and killed him. In retaliation, the sons of Kírtavírya killed Jamadagni, and for that murder Parasu-Ráma vowed vengeance against them and the whole Kshatriya race. After their destruction, Parasu-Ráma gave the whole earth to Kásyapa, and retired to the Mahendra mountains, where he was visited by Arjuna. As crime abounded from the want of Kshatriyas to repress it, the Earth begged of Kasyapa a king. Some Kshatriyas, whom the Earth had concealed, were then installed as kings to rule the earth.

When Krishna came to Bhíshma, he asked him to instruct Yudhisthira, but he pleaded weakness. Krishna then strengthened him, and enabled him to behold the universe as a plum in his hand. Yudhisthira, after saluting Bhishma, retired; but returned next morning. After touching Bhíshma's feet, Yudhisthira begged his instructions.

("The discourses and episodes which occupy the remainder of this long book are comprehended in three sections: 1. The Rája-dharmánusásana-parva, or duties of kings. 2. The Apad-dharma-parva, or rules of conduct in adversity. 3. The Moksha-dharma-parva, or rules for obtaining final emancipation. Some of the precepts are either taken from or founded on Manu. Many of the moral verses in the *Hitopades'a* will be found in the Santi-parva. It is to be observed that Krishna, Nárada, Vyása, and other Rishis join in the didactic discourses."*

As the translation occupies more than 1200 octavo pages, only a few

* *Indian Epic Poetry*, pp. 125, 126.

points can be noticed, especially as the main object of this compilation is to give an outline of the story.)

Visvamitra eats Dog's Flesh.—Towards the end of the Tretá age, there was a terrible drought, lasting for twelve years. The great Rishí, Visvamitra, leaving his wife and son, wandered about in search of food. One day he came to a Chándála village. He could not obtain rice, fruit, or root of every kind. Seeing a large piece of dog's flesh on the floor of a Chándála's hut, he resolved to steal it to save his life. At night, when the Chándálas were asleep, Visvamitra came to steal; it but the owner was awake, and spoke to him about the sin of stealing and eating impure flesh. Visvamitra replied that when one's life is in danger there is no sin in such conduct. Visvamitra took the flesh away, cooked it himself, and, after making offerings of the flesh to the gods and pitris, ate it.

The Fowler and the Pigeons.—Yudhisthira inquiring into the merit of saving suppliants, Bhishma related the following story:

A wicked fowler used to wander about in a forest with his nets, killing birds, and selling them for a livelihood. One day there was a great storm. While trembling with cold and full of fear, he saw a female pigeon lying helpless on the ground. Picking her up, he put her into a cage, and seeing a large tree close at hand, he resolved to pass the night under its shadow. With joined hands, he said, 'I am a suppliant for shelter unto all the deities that dwell in this tree.' On one of the branches there lived a beautiful pigeon with his family. That morning his wife had gone out in search of food, but had not returned. The male pigeon then lamented her absence. "One's house is not one's house; it is a wife only that makes a house. A house without a wife is desolate, like the desert. If my dear wife does not come back to-day, I do not wish to live. There is no friend like the wife."

Hearing these words, the female pigeon thus spoke to her grief-stricken lord: "This fowler lies here by thy abode, suffering from cold and hunger. Render to him the duties of hospitality. Do not grieve on my account." The male pigeon thus addressed the fowler: "Thou art welcome to my abode. Tell me quickly what I can do for thee." The fowler first asked for a fire to warm himself. The bird then collected a number of dry leaves, and obtaining a little fire set them ablaze. When the fowler had been warmed, he said that he was hungry. The pigeon lamented that he had no food to offer him, but as the Rishis had said that there was great merit in honoring a guest, having thrice walked round the fire, the pigeon entered its flames to provide a meal for the fowler.

The fowler on seeing the bird enter the fire, began to reflect on his own wicked life. Taught by the example of the pigeon, he would henceforth live a righteous life. Throwing down his nets,

he set free the female pigeon. She was deeply afflicted with grief at the loss of her husband. Without him life was of no use. Devoted to her lord, she therefore cast herself into the blazing fire. On doing this she saw her husband, adorned with bracelets, seated in a celestial car, and she was enabled to join him. The fowler, seeing the pair seated together in heaven, resolved by austerities to attain similar happiness. After living for a time on air alone, he entered a burning forest. Consumed by the fire, the fowler became cleansed of all his sins, and in heaven he shone with a splendour like that of Indra. No evil befalls the person who listens to this story. The protection of suppliants is an act of great merit. Even the slayer of a cow, by practising this duty, may be cleansed from sin.

The Greatness of Truth.—There is no duty which is higher than Truth, and no sin more heinous than falsehood. Truth is, indeed, the very foundation of righteousness. Once on a time a thousand horse-sacrifices and Truth were weighed against each other in a balance. Truth outweighed a thousand horse-sacrifices.

The Five Falsehoods which are not Sinful.—A falsehood spoken in jest is not sinful; nor one that is spoken to a woman, nor one that is spoken on an occasion of marriage, nor one spoken to benefit one's guru; nor one spoken to save one's own life. These five kinds of falsehood in speech, it has been said, are not sinful.

Origin of all Things.—In reply to a question put by Bháradwája, Bhrigu gave the following account of creation:

There is a Primeval Being, known to the great Rishis under the name of *Mánasa*.* He is without beginning or end; without decay and immortal. He is said to be Unmanifest, Eternal, and Unchangeable. Through him creatures are born and die. He first created a Divine Being, named *Mahat*;† *Mahat* created consciousness. That Divine Being created Space. From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth. Self-born Mánasa then created a divine Lotus, pregnant with energy. From that Lotus sprang Brahmá, that Ocean of Knowledge. The Srutis say that, as soon as born, that divine Being uttered the words, 'I am He!' He has created all things.

Origin of Caste.—Bhrigu said that Brahmá formed the Brahmans, Kshatriyas, Vaisyas, and Sudras. The colour *(varna)* of the Brahmans was white; that of the Kshatriyas, red; that of the Vaisyas, yellow; and that of the Sudras, black. Bháradwája here rejoins: If the caste *(varna)* of the four classes is distinguished by their colour *(varna)*, then a confusion of all the castes is observable. Desire, anger, fear, cupidity, grief, apprehension, hunger, fatigue,

* *Mánasa*, means belonging to the mind. † *Mahat* means great.

prevail over us all; by what then is caste discriminated? Sweat, urine, excrement, phlegm, bile, and blood (are common to all); the bodies of all decay: by what then is caste discriminated? Brigu replies: 'There is no difference of castes: the world, having been at first created by Brahmá entirely Brahmanic, became (afterwards) separated into castes in consequence of works. Those Brahmans who were prone to violence and were red-handed, fell into the condition of Kshatriyas. Those Brahmans who derived their livelihood from kine, who were yellow, who subsisted by agriculture, entered into the state of Vaisyas. Those Brahmans who were covetous and lived by all kinds of work, who were black, sank into the condition of Sudras. Being separated from each other by their works, the Brahmans became divided into different castes. Duty and the rites of sacrifice have not been always forbidden to (any of) them.

Who are Brahmans and who are Sudras?—Bháradwája enquires 'What is that in virtue of which a man is a Brahman or a Sudra?' Bhrigu replies: He who is pure, consecrated by the natal and other ceremonies, who has completely studied the Vedas, who is constant in religious observances, and is devoted to truth, is called a Brahman. He who is habitually addicted to all kinds of food, performs all kinds of work, who is unclean, who has abandoned the Veda, and does not practise pure observances, is traditionally called a Sudra, and this (which I have stated) is the mark of a Sudra, and it is not found in a Brahman; (such) a Sudra will remain a Sudra; while the Brahman (who so acts) will be no Brahman'.

The Difference between Intelligence and the Soul.—Intelligence puts forth the qualities. The Soul does nothing of the kind. A gnat and a pig may be seen to be united with each other. Though united, each, however, is distinct from the other. Similarly, Intelligence and Soul, though distinguished from each other by their respective natures, yet they may always be seen to exist in a state of union. The qualities do not know the Soul, but the Soul knows them all. The Soul is the spectator of the qualities, and regards them all as proceeding from itself. Intelligence creates all the qualities. The Soul only beholds them as a witness.*

Abstention from Acts the Path to supreme Happiness.—Manu said, It is by liberating oneself from acts that a person succeeds in entering into Brahma. By liberating oneself from acts one acquires the highest state. Abstention from acts is the highest religion. That religion is sure to lead to emancipation.

Origin of Mrityu or Death.—At the beginning there was no death, and creatures multiplied greatly. As the universe was overcrowded, Brahmá was angry, and a fire, issuing from his body, consumed all the quarters. Siva having sought to propitiate

* The soul is only a spectator, not an actor.

Brahmá, was offered a boon by him. Siva asked that Brahmá should not be angry with his creatures. Brahmá replied that he was not angry, but the Earth had complained that she was overloaded, and had begun to sink. Siva then asked that living creatures should not be destroyed, but should be permitted to return to the earth. When Brahmá had suppressed the fire that came out of him, a lady, attired in black and red, sprang from his body. Brahmá commanded her to slay all creatures, but she wept and begged him not to appoint her to such a task. As Brahmá was inexorable, she went away and sought to propitiate him by austerities. She stood upon one foot for ten thousand billions of years; she passed twice ten thousand years living upon air; she observed the vow of silence for eight thousand years, living the whole time on water. Proceeding to the summit of Himavat, she stood for a hundred billions of years upon her toes. When after enduring all these austerities she again asked to be excused, Brahmá would not yield. Brahmá promised, however, that she would not incur any sin by slaying men. Afraid of a Brahman's curse, she at last consented. Death was created by the Self-born, and she cuts off duly all living creatures when their hours come.

Origin of Fever.—Daksha made a great sacrifice, to which Siva was not invited. Proceeding to the spot, he extinguished the sacrificial fires. Filled with wrath, a drop of sweat from his forehead fell on the earth. Forthwith a blazing fire appeared, and from it issued a dreadful being of short stature, with blood-red eyes, a green beard, and a body entirely covered with hair, which quickly consumed the embodied form of sacrifice. This being, sprung from the sweat of the foremost of the gods, now wanders among creatures under the name of Fever.

The Difference between the Sankhya and the Yoga Systems of Philosophy.—In answer to the questions of Yudhishthira, Bhishma gave the following explanation:

The followers of Sánkhya praise the Sánkhya system, and Yogins praise the Yoga system. Wise men give good reasons why one who is an atheist cannot attain emanicipation. The Sánkhyas give good reasons to show that by acquiring true knowledge one becomes dissociated from all worldly objects, and departing from this body attains emanicipation. Good men may be found on both sides. The evidences of Yoga are addressed to the senses; those of Sánkhya are based on the scriptures. Both systems of philosophy are approved by me.

Narada visits the Swetasdwipa or White Island.—Nárada went to the White Island to see Náráyana in his original nature. Soaring to the summit of Mount Meru, after a short rest he saw, towards the north-west in the Ocean of Milk, a large island, named the White Island. Its inhabitants live without taking food

of any kind. Their eyes are winkless; their complexions are white; their bodies always emit a fragrance. They are cleansed from all sin. They regard honor and dishonour in the same light; they all look as if they were of celestial origin. In consequence of their hearts being entirely set upon Hari, Hari is pleased with them.

At first Nárada could not see Náráyana. After he had resided for some time in the White Island, engaged in the silent recitation of mantras, he addressed a hymn of praise to Náráyana as the god of gods, the foremost of all beings, etc. Thus hymned with names unknown to others, Náráyana showed himself to Nárada. His form was purer than the moon; he had a thousand eyes, a hundred heads, and a hundred feet. He had a thousand stomachs and a thousand arms. With one of his mouths he uttered the syllable *Om*, and then the Gáyatri following *Om*. When Náráyana asked Nárada what boon he desired, he said that he had won the fruit of his penance; the highest boon he had granted by showing himself. After this Nárada was told to leave the White Island, whose inhabitants were all emancipate.

Why Hari assumed the form with the head of a Horse.—The Supreme Lord lay asleep on the hood of the serpent Sesha. Seeing him thus reposing, the Asuras Madhu and Kaitabha roared with laughter, saying, "Who is he! Why is he thus asleep on the hood of a snake?" Hari, thus awakened from his Yoga slumber, knew that the Asuras wished to fight with him. Having assumed the horse-head form, Hari slew them both. Hence he came to be named Madhusúdana, slayer of Madhu. That person who frequently listens to this story will never forget his Vedic or other lore.

ANUSASANA PARVA.

THIRTEENTH BOOK.

The name denotes the 'Book of Precepts.' It is much of the same character as the preceding. It consists chiefly of discourses on the duties of kings, fasting, rules about eating &c., mixed up with tales and legends. The concluding portion describes Bhisma's ascension to heaven. It is a long book, but only a few of the more interesting points are noticed.

The foremost Duty of Kings.—In reply to the question of Yudhisthira, Bhisma said that the worship of Brahmans is the foremost duty of a king desirous of happiness. Unto such he should bow his head. He should cherish and protect them even as he protects his own self or his children. Their virtues and powers are extraordinary and immeasurable. The man praised by Brahmans

grows in prosperity; he who is blamed by them, soon meets with defeat.

The evil Disposition of Women.—The Apsaras Panchachúdá, in answer to Nárada, thus described the nature of women:—

Even if highborn and endued with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. Nothing is more sinful than women. Verily women are at the root of all faults. Through want of solicitation by persons of the other sex, or fear of relatives, women, who are naturally impatient of all restraints, do not transgress those that have been ordained for them, and remain by the side of their husbands.

Women incapable of being restrained.—Bhíshma said: There is no creature more sinful than woman. She is poison, she is a snake, she is fire. She is, verily, all these united together. Women have no special acts prescribed for them. Beds and seats and ornaments and food and drink and the absence of all that is respectableand righteous, indulgence in disagreeable words, and love of sexual companionship,—these were bestowed by Brahmá upon women. The Creator himself is incapable of restraining them within the limits that are proper: what need then be said of men?

Women should be honoured.—Women deserve to be honoured. The righteousness of men depends upon women. All pleasures and enjoyments completely depend upon women. By honouring women the fruition of all objects is gained. The person who desires affluence and prosperity should honour them.

Women have no Religious Duties.—There are no sacrifices ordained for women. They are not called upon to perform any shráddhas; they have not to observe any fasts. To serve their husband with reverence and willing obedience, is their sole duty. Through the discharge of that duty, they attain heaven.

Women never independent.—In childhood her father protects her, in youth her husband, in old age, her sons. At no period of life does a women deserve to be free.

The Glory of Cows.—Cows are always the root of prosperity; there is no fault in cows. They bear and yield excellent and strength-giving nectar. Cows constitute the stairs that lead to heaven. Cows are adored in heaven itself; cows are goddesses able to give every thing and grant every wish. There is nothing else in the world that is higher or superior.

Story of Nachiketas.—Once upon a time the Rishi Uddálaki told his son Nachiketas to bring, from the river-side, firewood, Kusa grass, flowers, and other articles he had left there. When Nachiketas went to the place, he found that they had been washed away by the current, and told his father that he did not see them. The Rishi, of high ascetic merit, cursed his son saying, "Do thou meet with Yama to-day." With joined hands, Nachiketas said, "Be gratified with me," but soon he fell down dead. The father then,

lamenting, fell to the earth. After a day and a night had passed away, Nachiketas, wet with the tears of his father, showed signs of returning life. When he recovered consciousness, he told his father that Yama received him kindly, and offered him a boon. Nachiketas asked to see the regions reserved for the righteous. These he was permitted to see. Some were set apart for those who made gifts of cows, in the manner prescribed. Nachiketas asked Yama what gifts might be offered in the absence of cows, to which he made a long reply. Having obtained Yama's permission, Nachiketas returned to his father.*

Vasishtha on the pre-eminent sanctity of Cows.—Vasishtha said: "Cows are the great refuge of all creatures. Cows constitute the great source of blessings unto all. Cows are the root of prosperity. Those who make gifts of cows succeed in transcending all sins which they have committed and all kinds of calamities into which they may fall. One should never go to bed or rise in the morning without reciting the names of cows. Morning and evening one should turn one's head in reverence to them. As the consequence of such acts, one is sure to attain to great prosperity.

The dung of Cows endued with Sri.—Once on a time the goddess Srí, assuming a very beautiful form, came to a herd of cows, and offered to reside in every one of them. The cows accused her of being fickle, and said that they were quite content with their present position. Srí persisted in her request. The cows after taking council, said: "O thou of great fame, do thou live in our urine and dung. Both these are sacred." To this Srí replied," "Let it be even as ye say."

The Benefit of honoring Cows.—The sacred and high pre-eminence and glory of cows that is capable of cleansing from every sin has been explained. The man who is devoted to cows succeeds in obtaining every desire of his heart. He that desires sons obtains sons; he that desires wealth, obtains wealth; he that desires religious merit, obtains religious merit. There is nothing unobtainable one by who is devoted to cows.†

Benefits of the Gift of Gold.—Of all kinds of *dakshinas*, gold is the best. They who make gifts of gold are said to be givers of all things. Indeed they who make gifts of gold come to be regarded as givers of deities. There is no gift higher than the gift of gold. The man who, as soon as the sun has risen, makes a gift of gold is cleansed from all his sins. He who makes a gift of gold at midday destroys all his future sins. He who, with restrained soul, makes a gift of gold in the second twilight succeeds in attain-

* In the Taittiríya Bráhmana and Kathá Upanishad, the story is told differently. Nachiketas prayed to see his father again and be reconciled, and to be taught the true knowledge of the soul.

† About fifty pages of the translation mainly relate to the sanctity of cows, and the benefits obtainable by being devoted to them.

ing to a residence with Brahmá. Attaining great fame in this world also, cleansed from all his sins, he sports in joy and happiness.

Benefits of the gift of Umbrellas and Shoes.—He who gives a white umbrella with a hundred ribs to a Brahman attains eternal felicity after death, and resides in the region of Indra, respected by Brahmans, Apsaras, and Devas. He who gives shoes to Brahmans whose feet have become sore with the heat of the sun, attains to regions coveted by the very deities. Such a man dwells in happiness in the highest heaven after his death.

The Soul the highest Tirtha.—The tírtha which conduces to the greatest purity in the soul. Adhering to eternal truth, one should bathe in the tírtha, called Mánas (the soul), which is unfathomable, stainless, and pure, which has Truth for its waters and the understanding for its lake. The fruits, in the form of cleansing, that one acquires by bathing in that tírtha are freedom from covetousness, sincerity, truthfulness, mildness, compassion, abstention from injuring any creatures, self-restraint, and tranquillity. The man whose limbs only are wet with water is not regarded as one that is washed. He, on the other hand, is regarded as washed who has washed himself by self-denial.

The Merit of abstaining from Flesh, and the Demerit of eating Flesh.—The merit of him who adores the deities every month with horse sacrifices is equal to that of him who discards honey and flesh. The man who having eaten flesh gives it up afterwards acquires merit by such an act that is so great that a study of all the Vedas or a performance of all the sacrifices cannot bestow its like. The discarding of flesh is the highest refuge of religion, of heaven, and of happiness.

How to be cleansed from the sin of Slaying Animals:—Thinking in one's mind of Kurukshetra, Gayá, Gangá, Prabhása and the lakes of Pushkara, one should dip one's head in a piece of water. By so doing one becomes cleansed of all one's sins like the moon freed from Ráhu. One should bathe in this way for three days in succession and then fast for three days. Besides this, one should touch (after bathing) the back of a cow, and a bow one's head to her tail.

The Thousand Names of Vishnu.—The thousand names are mentioned, beginning with, He is the highest Energy, He is the highest Penance, He is the highest Brahma, He is the highest Refuge, &c. The list occupies 26 pages.

Bhishma advises Yudhishthira to return to his city.—When Bhishma's instructions to Yudhisthira were completed, he told him to go back to Hastinápura and there gratify the gods, the pitris, and his subjects. When Bhishma would depart from the world, which would be when the sun began to turn northwards, Yudhishthira was to come to him. Placing Dhritaráshtra and Gándárí

at the head, accompanied by Rishis, Krishna, and by his counsellors, Yudhisthira entered Hastinápura.

Yudhisthira returns to Bhishma.—Bhishma had power to fix the time when he should leave the body. He did not wish to do so till the sun entered on its northern course, because Krishna says in the Bhagavad Gítá (viii. 24, 25) that persons dying while the sun is on his southern course go to the regions of the moon and again return to mortal birth, while those who die while it is on its northern course go to Brahmá. When the sun entered upon its northern course, Yudhisthira, with his brothers, Krishna, the Rishis, Dhritaráshtra, and the remaining princes all came to the spot where Bhishma was lying and saluted him. Addressing Yudhisthira, Bhishma said that he had lain on his arrowy bed for 58 nights, which seemed as long as a century, but the lunar month of Mágha had now come. Addressing Dhritaráshtra, he told him not to grieve for what had been pre-ordained. Yudhisthira and his brothers should be regarded as his own sons. Krishna was addressed as god of all gods, the supreme and eternal Soul, and his permission to depart was asked and given. Leave was also asked from the Pándavas and Kurus to depart, with the advice to strive to attain truth which constitutes the highest power. Then suddenly the arrows left the body of Bhishma, and his spirit, bright as a meteor, ascended through the top of his skull to the skies, while the celestial drums began to play and flowers were rained down.

Bhishma's Funeral Rites.—Large quantities of ghee, sandal wood, garlands, perfumes, and silken cloths were collected to form a funeral pyre. Yudhisthira and Vidura wrapped the body in silken garments; Bhima and Arjuna held in their hands yak tails of pure white. The wives of the lord of the Kurus fanned the body softly, while Yudhisthira and Dhritaráshtra stood at its feet. After it had been cremated, all went to the Ganges where oblations of water were offered. The goddess Bhágirathí then rose from the stream, weeping and lamenting her son. Krishna told her that she ought not to grieve, for her son had gone to heaven. The goddess was comforted, and the kings, having honoured her duly, received permission to depart.

ASWAMEDHA-PARVA.

FOURTEENTH BOOK.

An account of the performance of the Horse-sacrifice by Yudhishthira.

Yudhishthira Comforted.—When libations of water had been offered to his slain kinsmen, Yudhishthira fell down in grief, like an elephant pierced by a hunter. After Bhima had raised him up, Dhritaráshtra said that it was he and Gándhárí, who had lost a hundred sons, who ought to grieve; but Yudhishthira had no reason to lament. Krishna said a person of Yudhishthira's intelligence should not thus grieve, but be ready to sustain the burden of empire: he should please the gods by sacrifices, and guests by hospitality and gifts. Vyása also said that a king who had discharged his proper duties should not be overwhelmed with sorrow. People are purified from sin by sacrifices, austerities, and charity. Yudhishthira ought to celebrate the Horse-sacrifice with *dakshinás*.

Money for the Horse-sacrifice how to be provided.—When Vyása urged the performance of the Horse-sacrifice, Yudhishthira replied that, although it purified princes, he had no money, for the treasury was empty. Vyása replied that it might be replenished through the gold in the Himavat, left behind at the sacrifice of Marutta. Yudhishthíra then asked for an account of Marutta, and his sacrifice. Marutta was a descendant of Manu Vaívaswata. Desirous of celebrating a sacrifice, he came to Mount Meru, on the northern side of Himavat, where he had golden vessels forged without number. Marutta wished Vríhaspati, the family priest, to preside at the sacrifice; but he refused on the ground that he had been appointed priest by Indra, and henceforth could not act as such for mortals. While Marutta was returning home downcast, he met Nárada, who recommended him to employ Samvarta, a naked ascetic, who was found after some search. Samvarta told Marutta that there were inexhaustible mines of gold on the summit of Himavat, where Mahádeva resided. Marutta propitiating Mahádeva, obtained gold in abundance for the sacrifice. Vrihaspati, now envíous, wished to officiate as priest; but Marutta would not cast off Samvarta after appointing him his priest. Indra was angry, but Samvarta showed him that the might of the Brahman is greater than that of the Kshatriya. Indra was forced to come to the sacrifice, where he drank of the Soma juice. Marutta, after distributing immense wealth among the Brahmans, returned to his kingdom. Vyasa said that Yudhishthira, collecting that gold, might perform the sacrifice. Yudhishthira was delighted with the proposal, and consulted his ministers on the subject. Having

again performed with Dhritaráshtra the funeral rites, he made his entry with him into Hastinápura.

The Anugita.—Krishna wished to return to Dwáraká. While he and Arjuna were enjoying themselves in a palace built for the Pándavas by Maya, Arjuna told him that he had forgotten the instructions, which he had formerly given him as contained in the Bhagavad Gítá. Krishna replied that it was not possible for him to repeat all that he had said; but he would relate what had been spoken by a Brahman from the world of Brahmá. Thirty-six chapters are devoted to the subject. A Brahman's wife is introduced as asking questions, and lastly Brahmá himself is brought forward as speaking. The whole is called the *Anugita* (Subsequent Gítá). The late Káshináth Trimbak Telang, in the Preface to his translation of the work, says that it is "of considerably more recent date than the Bhagavad Gítá," (p. 210) and that "it is not now a work of any very great or extensive reputation." (p. 197) The Bhagavad Gítá is far superior.

Krishna leaves for Dwaraka.—When the Anugítá had been completed, Krishna and Arjuna left Indraprashtha for Hastinápura. On the way Arjuna recounted the praises of Krishna, and acknowledged that it was through him he had overcome his foes. At Hastinápura, on their arrival, they touched the feet of Dhritaráshtra, Gándárí, Yudhishthira, and the other Pándavas. Next morning Arjuna and Krishna went to Yudhisthira, and Arjuna asked that Krishna might be permitted to return to his home from which he had long been absent. Yudhisthira told Krishna to go that very day; he sent salutations to friends at Dwáraká, and offered whatever he possessed to Krishna, through whose grace he had conquered all his enemies. Krishna then left with Subhadrá and Sátyaki, accompanied for some distance by a large company of the citizens.

Krishna and Utanka.—Utanka was an ascetic of boundless power who lived in the desert through which Krishna had to pass. Utanka, after saluting Krishna, asked if he had been successful in reconciling the Kurus and Pándus. Krishna replied that he was unable to bring about peace, and the Kurus had all perished. No one can resist destiny. When Utanka heard this, he was filled with rage and threatened to curse Krishna, because he did not forcibly save the Kurus. Krishna then explained that he was the creator and destroyer of all things. All the Asuras, Yakshas, and Rákshasas had sprung from him. He had appealed to the Kurus, but they would not listen to him, and they had been righteously slain in battle. Upon this Utanka was pacified, and desired as a boon to see his sovereign form. Krishna then revealed himself to Utanka as he had done to Arjuna, blazing like a thousand suns, with faces on every side. Utanka obtained a further boon from Krishna that he should have water when thirsty.

Utanka and Gautama.—Utanka was a disciple of Gautama. Thousands of his disciples had permission to depart, but from his great affection for Utanka, Gautama would not let him go. One day, when Utanka brought home a load of fuel and threw it down, one of Utanka's silvery locks got entangled with it, and he perceived with grief that he was now an old man. Gautama, beholding his tears, asked the cause. He replied that although he had lived a hundred years with Gautama, he had not granted him leave to depart. This was given, and, in addition, if he became a young man of 16, Gautama offered him his daughter. Utanka then became a youth and accepted the famous maiden. On Utanka asking Ahalyá, the wife of Gautama, what he should give her as a final fee for his guru, she asked the earrings worn by the wife of Saudása. Saudása, through the curse of Vasishtha, had been tansformed into a Rákshasa and wished to eat Utanka, but he persuaded him to let him have his wife's jewels. When Utanka was taking them to Ahalyá, they were carried off by a Nága, and he had to go down to the Nága world to recover them. At last he was able to present the earrings to Ahalyá.

Krishna arrives at Dwaraka.—Krishna reached his own city while the Raivataka festival was being celebrated. The Yádavas welcomed him with great joy, and, with a gratified heart, he saluted his father and mother. At the request of Vasudeva, Krishna described in detail the battle which had taken place, with its frightful slaughter. He did not mention the death of Abhimanyu, the grandson of Vasudeva, but Subhadrá told him to give an account of it. The funeral rites of Abhimanyu were afterwards performed with great splendour. Krishna fed six millions of Brahmans, and gratified their thirst for wealth. To soothe the grief of Uttará, the wife of Abhimanyu, Krishna said that she would bring forth a son who would rule the whole earth.

The Pandavas obtain the Wealth left by Marutta.—Yudhishthira proposed to his brothers, as suggested by Vyása, to go to the Himavat to obtain the treasure left by Marutta which would enable them to perform the horse-sacrifice. To this they willingly agreed. Before setting out, offerings were made to Mahádeva, and the Pándavas walked round Brahmans, bending their heads to them. When they reached the spot, the Brahmans were asked to fix an auspicious day and perform all the requisite rites. Besides offerings to Siva and his attendant spirits, to Kuvera the chief of the Yakshas, the king gave to the Brahmans thousands of kine. When the spot was dug, innumerable golden vessels of different forms and beautiful shapes were found. To bear them, away, required 60,000 camels, 120,000 horses, and 100,000 elephants. Of cars, carts, and of she-elephants there were as many. Of mules and men, the number was untold. By short marches, the Pándavas returned to the capital, gladdening the citizens.

The Birth of Parikshit.—Abhimanyu, son of Arjuna, was married to Uttará. Aswatthámán had killed the child in her womb by the Brahmá weapon, and he was born dead. Kuntí, her voice choked with tears, asked Krishna to revive the child. On him depended the sacrificial cakes of Pándu and her father-in-law. Kuntí, when she had thus spoken to Krishna, with other ladies fell to the earth. After Krishna had raised her, Subhadrá added her entreaties to those of Kuntí, as the sister of Krishna and a mother who had lost her son. Krishna having promised to restore the child to life, all were filled with joy. He then entered the room in which the child was born, where all articles destructive of Rákshasas had been duly placed. Uttará, likewise, earnestly begged Krishna to restore the child to life, otherwise she would herself die. The whole palace resounded with the lamentations of the ladies. Krishna then touched water and withdrew the force of the Brahmá weapon. On his saying, "Let this child revive," it gradually began to move. All the Rákshasas were obliged to leave the room, and the Brahmá weapon returned to Brahmá. The ladies, filled with joy, praised Krishna. After making valuable gifts to the child, Krishna said that his name was to be Parikshit.

Preparations for the Horse-Sacrifice.—Krishna, Sátyaki, Balaráma, Subhadrá, and others returned to Hastinápura to be present at the Horse-sacrifice. They met the Pándavas returning with the wealth. The city was decorated for their entrance; there were dancers and singers, and a day of rejoicing for the whole kingdom was proclaimed. A few days later, Vyása came to the city and was duly honoured. Yudishthira said to him that the treasure obtained through his favour would be devoted to the Horse-sacrifice, for the performance of which permission was asked. Vyása gave the permission, and said that by it Yudhishthira would be cleansed from all his sins. The king next asked Krishna, through whom the earth had been conquered, to take part in the sacrifice. Vyása fixed the day of full moon in the month Chaitra for the initiatory rites, and recommended that skilled charioteers and Brahmans should select the horse, and that a person should be appointed its guardian while it roamed over the whole earth. Arjuna was appointed for this purpose. Bhima and Nakula were to defend the city.

The Wanderings of the Horse.—The sacrificial horse was set free for a year to go where it pleased. The one chosen was of a black colour. Arjuna, armed with his bow Gándíva, followed it in a car drawn by white steeds. All Hastinápura, even the children, came out to see the horse and Arjuna. The horse went first to the country of the Trigartas, many of whom had fallen at Kurukshetra. Their sons and grandsons, cased in armour, surrounded Arjuna. Yudhishthira had told Arjuna to avoid battles, if possible. Recollecting this, Arjuna asked the Trigartas to forbear fighting, but

they attacked Arjuna on all sides. After a number of them had been slain, they were obliged to yield themselves as Arjuna's slaves. The horse next wandered into the realm of Vajradatta, whose father, Bhagadatta, had been slain by Arjuna. Vajradatta, seizing the steed, marched with it to his capital. Arjuna stupified him with his shafts, and, letting loose the steed, took to flight. Vajradatta. mounting his elephant, challenged Arjuna. On the fourth day of the battle, Vajradatta fell with his elephant to the earth ; but Arjuna, instead of slaying him, invited him to the Horse-sacrifice, and he agreed to come.

Next a great battle took place between Arjuna and the Sindhus, who had survived the destruction of their clan. Their king Jayadratha had been killed by Arjuna, and they sought to avenge his death. Having seized the horse, they surrounded Arjuna with a thousand cars and ten thousand horse. Overwhelmed with their dense cloud of arrows, Arjuna became insensible, and his bow Gándíva fell from his hand. The celestial Rishis then engaged in silent recitations that Arjuna might be victorious. Regaining strength, Arjuna poured a shower of arrows on his foes. He urged the Sindhus to stop fighting according to the orders of Yudhisthira. Any who acknowledged himself vanquished would be spared. As the Sindhus would not yield, Arjuna slew many of them with his shafts, and rendered others senseless. Then Duhsalá, their queen, the only daughter of Dhritaráshtra, taking her grandson in her arms, repaired to Arjuna, weeping in sorrow. Addressing him she said, "Behold thy sister; behold the child of thy sister's son. It behoveth thee to show mercy to this child." Arjuna then embraced her, and told her to return to her palace, Duhsalá bidding her warriors cease from fighting.

The horse, followed by Arjuna, next wandered to the kingdom of Manipura, under Vabhruváhana, the son of Arjuna by Chitrángadá, daughter of the king of Manipura. Vabhruváhana, hearing of his father's arrival, went out humbly to meet him, with Brahmans and treasure. Arjuna addressed him angrily, charging him with conduct unbecoming a Kshatriya; he had acted like a woman. He should have fought with one who had entered his dominions. Ulúpí, daughter of the Nága king, then arose and urged her step-son to fight with his father. Upon this Vabhruváhana made ready for battle, and caused the sacrificial horse to be seized. Arjuna slew his son's steeds, but he fought on foot, and he so deeply pierced his father by a shaft, that he fell down in a swoon. The son also became insensible. Chitrángadá, hearing that her husband had been slain and that her son had fallen to the earth, came weeping piteously to the field of battle. Proceeding to where her husband lay, after mournfully addressing him, she sat down in *práya*, resolving to starve herself to death. When Vabhruváhana recovered consciousness, he said that unless his

father was restored to life, he would die of starvation on the field of battle. Ulúpí then thought of the gem which had the virtue of reviving the dead. Giving it to Vabhruváhana, she told him to place it on the breast of his sire, and he would revive. Arjuna, opening his eyes, rose up as if from sleep. After embracing his son and smelling his head, he asked why Chatrángadá and Ulúpí were there. When this had been explained, Arjuna proceeded on his way.

The horse next went to Rajagriha, the capital of the Magadhas. Here Arjuna defeated Meghasandhi, the grandson of Jarásandha the king, but spared his life and invited him to the Horse-sacrifice. The Chedis were similarly defeated. Guided by the horse, Arjuna went to Dwáraká, where he was kindly received by Ugrasena and Vasudeva. The horse afterwards reached the country of the five rivers, from which it went to the country of the Gándháras, where a fierce battle took place between Arjuna and the son of Sakuni. The mother of the ruler of the Gándháras coming out and propitiating Arjuna, her son was spared and invited to the Horse-sacrifice. The horse then went towards Hastinápura.

Preparations for the Horse-Sacrifice.—Yudhishthira rejoiced greatly to hear that the steed was approaching, and that Arjuna was well. He therefore told Bhíma to make the requisite preparations. A spot was chosen, grounds laid out, and buildings erected by men conversant with sacrificial rules. Numerous houses and mansions were built, columns and triumphal arches were erected all of pure gold. Accommodation was provided for the ladies and kings who were expected to grace the sacrifice with their presence. Ample stores of food for man and beast were laid up. Cows and buffaloes, aquatic animals, birds, viviparous, and oviparous animals, and many that are filth-born were collected. A hundred thousand Brahmans were fed with costly sweetmeats. Different kinds of food and drink were distributed by hundreds and thousands. Yudhishthira requested that due honours should be paid to the kings who attended.

The Cause of Arjuna's many Hardships.—Yudhishthira said to Krishna that Arjuna's body had every auspicious mark, yet he had to endure much misery and discomfort. On enquiring the cause, Krishna said that the only explanation he could give was that the cheek-bones of Arjuna were a little too high; to which Yudhishthira agreed. But Draupadí looked angrily at Krishna, vexed that any fault should be attributed to Arjuna.

Performance of the Sacrifice.—There was great joy on the arrival of the horse with Arjuna. Among the princes who came to the sacrifice, was Vabhruváhana, accompanied by his mother Chitrángadá and Ulúpí. Kuntí gave them many gems and costly things. On the third day Vyása told Yudhisthira to begin the sacrifice. He was to make the *dakshinás* thrice as great as enjoined,

increasing threefold the merit of the sacrifice. Bhíma ceaselessly distributed food among all who wished to eat. Priests, well versed in the sacrificial rites, did every thing according to rule. Sacrificial stakes were erected of golden bricks, and a chayana was constructed. Three hundred animals were tied to the stakes, including the horse. During the intervals of the sacrificial rites, Gandharvas danced and sang. Having cooked the other animals that were offered, the horse was sacrificed. After it was cut up, Draupadí was made to sit near the divided pieces. The priests then cooked the marrow of the horse, which, capable of cleansing from every sin, was smelled by Yudhisthira and his brothers. The remaining limbs of the horse were then consumed in the fire. When the sacrifice was completed, Vyása and his disciples eulogized the king. Yudhishthira then gave to the Brahmans a thousand crores of gold *nishkas*, to Vyása he gave the whole earth. Vyása returned the Earth, saying that it was of no use to him; but asked its value in gold to be given to the Brahmans. Yudhishthira said that the *dakshiná* ordained in the great Horse-sacrifice was the Earth. Hence he had given it away. He himself would enter the forest. He told the priests to divide the Earth into four parts among themselves. Both Krishna and Vyása told Yudhishthira to return the Earth, and give gold to the Brahmans. The Pándavas then gave away gold coins by millions, trebling the ordained *dakshiná*. The Brahmans also, with Yudhishthira's permission, divided among themselves all the gold ornaments that were in the sacrificial camp, the triumphal arches, the stakes, the jars, etc. After the Brahmans had taken away as much as they desired, the remainder was taken by the Kshatriyas, Vaisyas, Sudras, and various tribes of Mlechchas. Vyása presented his own share of the gold, which was very large, to Kuntí. Yudhishthira, having bathed at the conclusion of the sacrifice, became cleansed from all sin. To the assembled kings, the Pándavas made presents of jewels, gems, elephants, horses, golden ornaments, and female slaves. The Parikshit, the infant son of Abhimanyu was acknowledged as heir of the kingdom, and the assembled kings were dismissed.

A Mungoose at Yudhishthira's Sacrifice.—Towards the conclusion of the sacrifice, a blue-eyed mungoose, with one side of its body changed into gold, in a human voice, loud as thunder, said, "Ye kings, this great sacrifice is not equal to a *prastha** of powdered barley given by a Brahman who was observing the unccha vow".† The mungoose was asked for an explanation. The Brahman and his family were great ascetics. During a dreadful

* A very small measure.

† The *unccha vow* consisted of living upon grains of corn picked up, after the manner of pigeons, from fields after the crops had been removed.

famine, they had nothing to eat. One day, after great suffering, the Brahman obtained a *prastha* of barley. When they were about to eat it, a guest came. After giving him water to wash his feet and some Kusa grass for a seat, the Brahman offered the guest his share of the barley. After he had eaten it, he was still hungry. The Brahman's wife, though starving herself, offered her share, to which her husband unwillingly agreed. As the hunger of the guest was not yet satisfied, the son and the daughter-in-law gave their shares. The guest was the god Dharma, who said that the Brahman had rescued his ancestors for countless Yugas, and would go to heaven with all his family in a celestial car. The deity is not gratified so much with large gifts as with the smallest gifts, given away with devotion and faith. Having spoken these words, the mungoose disappeared.

Sacrifices should be performed with seeds instead of living animals.—The Pándavas asked Vyása why the mungoose depreciated Yudhishthira's Horse-sacrifice. He then told them of a sacrifice by Sukra, regent of the planet. When the time for slaughtering the animals came, the Rishis felt compassion on them, and said that seeds of grain, which had been kept for three years, should be substituted. A great dispute then arose. As it could not be decided, its settlement was referred to king Vasu, who said that sacrifices could be offered both of animals and seeds. Gifts, however large, given by sinners are of no value. Great merit is acquired by gifts from righteous persons, however small.

The Mungooose was the god Dharma.—When the Rishi Jamadagni wished to perform a shráddha, the god Dharma spoiled the milk intended for the pitris, upon which they cursed him to become a mungoose. He was to be freed from its effects when he spoke disrespectfully of Dharma. Dispraising the sacrifice of Yudhishthira, the son of Dharma, he thus became free from the curse.

ASRAMAVASIKA-PARVA.

FIFTEENTH BOOK.

This Book derives its name from its being chiefly a description of hermitage life. Both it and the remaining books are comparatively short.

The Pandus and Kurus live happily together.—For fifteen years Yudhishthira reigned prosperously at Hastinápura, showing great respect to Dhritaráshtra and consulting him in every thing. Draupadí honoured Gándárí, making her forget the loss of her sons and leading her to regard the Pándavas as her own children.

Vyása frequently visited the old king, and amused him by his tales of the Rishis and Rákshasas. Dhritaráshtra pardoned prisoners, and acquired great merit by his shráddhas and other ceremonies.

Dhritarashtra wishes to go to the forest.—Though otherwise happy, Dhritaráshtra never forgave Bhima for having killed Duryodhana, and was always meditating evil against him. Bhima, also retained resentful feelings against Dhritaráshtra, and did many things secretly which were distasteful to the old king. One day he slapped his armpits in the hearing of Dhritaráshtra and Gándhárí, and boasted how he had slain the sons of the blind king. Unknown to Yudhishthira, the old king, clad in deer skin, lay on the earth on a little kusa grass, Gándhárí following his example. Afterwards he asked Yudhishthira's permission to retire with Gándhárí to the forest. Yudhishthira at first refused and offered rather to go himself to the forest, leaving Dhritaráshtra to rule. While Dhritaráshtra was speaking, he became so weak that he had to lean on Gándhárí, and lost his senses. Revived by the kind touch of Yudhishthira, the old blind king embraced him. Vyása advised Yudhishthira to allow Dhritaráshtra, following the example of royal sages of old, to go to the forest, and he consented.

Dhritarashtra's advice to Yudhishthira before leaving.—The old king made a farewell address to Yudhishthira about the way in which he should rule his kingdom. Righteous rule was productive of as much merit as a hundred Horse-sacrifices.*

The gifts of Dhritarashtra before his Departure.—The old king, before leaving, asked Yudhishthira for money to be presented in offerings to benefit his dead sons in another world. Yudhishthira and Arjuna willingly agreed, but Bhima opposed any gift. Yudhishthira gave to the Brahmans ten times as much as the old king asked.

The Departure of Dhritarashtra.—The aged king, wearing deer skin and bark, left his palace. Kuntí walked first, bearing on her shoulders the hand of Gándhárí, who walked with bandaged eyes. The king followed Gándhárí, placing his hand on her shoulder. Draupadí, Uttará, and other ladies of the royal household accompanied the old monarch. The wives of the citizens followed, shedding tears. Ladies, who had never seen the sun, came out into the streets to express their sorrow. Great was the uproar caused by men and women standing on the terraces or the ground as the king passed through the streets. Vidura and Sanjaya resolved to retire with the king. Yudhishthira sought to dissuade Kuntí, offering to go in her place, but she refused, and only asked Yudhishthira to make excellent gifts for the benefit of

* The rules are much the same as those in Manu's Code, to which the reader is referred.

Karna. After the Pándavas had walked round the old king and his party, they took leave to return to the city, the Bhárata ladies setting up a loud wail of grief at the departure of Kuntí.

Dhritarashtra in the Forest.—On the evening of the first day, the king reached the banks of the Bhágirathí, and there he rested for the night. Next morning he and his followers continued their journey. Accompanied by Satayapa, the retired king of the Kosala, Dhritaráshtra went to the hermitage of Vyása, where he was instructed in forest rites. He was clad in skins and bark, his hair was matted, his body was reduced to skin and bone. Vidura and Sanjaya did so likewise. Nárada, Vyása, and other ascetics came to see Dhritaráshtra. Nárada said that he had heard from Indra that Dhritaráshtra would live three years longer, after which he would go with Gándhárí to Kuvera in a self-moving car, having burnt all his sins by his penances.

Visit of the Pandavas to Dhritarashtra.—Sahadeva and Draupadí proposed a visit to the forest to see the old king and his party. Yudhishthira then ordered arrangements to be made for this purpose. An escort of troops was provided, and many of the citizens of Hastinápura followed, desirous of seeing Dhritaráshtra. Drupadí and the other ladies went in close litters, guarded by eunuchs—scattering showers of wealth as they proceeded. After the Pándavas had crossed the Yamuná, and saw at a distance the retreat of Dhritaráshtra, they alighted from their cars, and walked on foot. When they reached the spot, they were told that the aged king had gone to the Yamuná to bring water and flowers. Sahadeva ran to meet his mother Kuntí, who, after embracing him, told Gándhárí. Kuntí, walking in front of the childless old couple, brought them to the Pándavas, who, when they saw her, fell to the earth. After greetings, the Pándavas took away the jars of water from the king, their aunt, and their mother, and carried them themselves. The eyes of the old monarch were bathed in tears of joy. Numbers of Rishis came to Dhritaráshtra's hermitage to see the Pándavas, who were pointed out to them by Sanjaya. When Yudhishthira inquired about Vidura, he saw him at a distance perfectly naked, besmeared with filth, reduced to a skeleton from living on air alone. Vidura, at the sight of the Pándavas, ran into the forest, followed by Yudhishthira. When Yudhisthira came up to Vidura, he found him leaning against a tree, retaining only the shape of a human being. Yudhishthira told who he was, but Vidura stood motionless in yoga, joining his life's breaths with the king's life's breaths, he cast off his body. Yudhishthira wished to cremate the body of Vidura, but he was told by an invisible voice not to do it, as in him was the king's body. After partaking of the fruits and roots offered by Dhritaráshtra, the Pándavas lay down for the night on the bare ground. Next morning Yudhishthira visited many of

the other retreats in the forest, and made presents to the ascetics. Many Rishis, headed by Vyása, came to Dhritaráshtra's retreat.

Vyasa shows Dhritarashtra his dead children.—Vyása, by his yoga powers, promised to let every one see the persons in the other world whom they wished to see. Dhritaráshtra wished to see his dead sons ; Kuntí asked to see Karna. After Vyása had taken a bath at night in the Bhágirathí, he summoned the warriors who had taken part in both sides. Then, amid a deafening uproar like that of armies in battle, the kings, with all their troops by thousands, rose from the waters of the Ganges. There were Bhishma and Drona, Viráta and Draupada, Karna and Duryodhana, and many others. Each king appeared with a resplendent body, equipped as when in the field of battle. They were perfectly friendly with each other, full of joy, and Gandharvas sang their praises. Son saw sire or mother, wives, their husbands, brothers, their brothers. Dhritaráshtra and Gándhári, endued with celestial vision, saw all their children. The Pándavas saw Karna, and were reconciled to each other. The night was passed in very great happiness. Afterwards, within the twinkling of an eye, they plunged into the Bhágirathí with their cars, and proceeded to their respective abodes. Vyása then told the widows who desired to join their husbands to plunge into the Ganges. Freed from their mortal bodies and endowed with celestial forms, they proceeded to their husbands. Vyása also promised that any one who duly listens to this narrative obtains all agreeable objects, both here and hereafter.

Janamejaya asked Vyása how persons whose bodies had been destroyed could re-appear. Vyása replied that bodies are born of acts. The primal elements are indestructible. The soul, though united with acts, is never destroyed. Through Vyása's favour, Janamejaya was permitted to see his dead father Parikshit.

Vyása told Dhritaráshtra to dismiss the Pándavas, upon which Yudhishthira offered to wait upon the king, his aunt, and mother; but Gándhárí dissuaded him, Yudhishthira and Sahadeva made the same offer to Kuntí, but she declined it as interfering with her penances. After embracing each other, the Pándavas returned to Hastinápura.

The self-immolation of Dhritarashtra, Gandhari, and Kunti.—Two years after the Pándavas returned from the hermitage, they were visited by Nárada. On Yudhishthira inquiring about his uncle, aunt, and mother, Nárada gave an account of their austerities. Dhritaráshtra held gravel in his mouth, lived on air, and took the vow of silence. In six months he was reduced to a skeleton. Gándhárí subsisted on water alone ; Kuntí took a little food once a month. One day the forest took fire. The King, Gándhárí, and Kuntí were unable to move, but they wished also to perish in the flames. They told Sanjaya to escape, and he went to Himavat. Nárada said that he had seen the bodies of the king and the two queens,

The Pándavas were overwhelmed with grief at the news of Dhritaráshtará's death; loud sounds of wailing were heard within the inner apartments of the palace. The citizens also, when they heard the news, uttered loud lamentations. Yudhishthira, thinking of his mother, wept like a child. Nárada comforted him by telling him that the fire which consumed the party was sacred. The Pándavas and citizens then went to the Ganges and offered oblations of water to the deceased king and queens. After their remains were cremated, Yudhishthira performed the Shráddha rites, made large gifts, and returned to his capital.

Having attentively heard this Asramavásika Parva recited, one should feed Brahmans, honouring them with perfumes and garlands.

MAUSALA-PARVA.

SIXTEENTH BOOK.

Mausala 'club,' 'Book of the Clubs.' The death of Krishna and Bala-ráma, the submersion of Dwáraká by the sea, and the mutual destruction of the Yádavas in a fight with clubs of miraculous origin.

Portents.—When the 36th year after the battle had come, Yudhishthira beheld strange portents. Winds showered stones, great rivers ran in opposite directions, meteors fell from the sky, the sun's disk seemed to be crossed by the headless trunks of human beings. The Pándavas were filled with anxious forebodings. Not long after, they heard of the entire destruction of the Yádavas. Upon inquiry, the following account of it was given.

Curse of the Rishis.—One day Vísvámitra, Kanwa, and Nárada came to Dwáraká. The Yádavas, disguising Sámva as a woman, came to the ascetics, and said: "This is the wife of Vabru, desirous of having a son. What will she bring forth?" The Rishis replied that "This heir of Vásudeva, named Sámva, would bring forth a fierce iron bolt for the destruction of the Yádavas. Through it all would be exterminated except Balaráma and Krishna. Balaráma would enter the ocean, and Krishna would be pierced by a hunter." When the Rishis, their eyes red with wrath, had spoken these words, they went to Krishna and told him what had happened; but he simply said that destiny would surely be accomplished.

Measures taken by Ugrasena.—Next day Sámva brought forth a fierce iron bolt. When this was reported to the king, he ordered it to be reduced to fine powder and cast into the sea. He commanded that no one should manufacture wines and intoxicating spirit of any kind. Whoever did so, should be impaled alive with all his kinsmen.

Portents in Dwaraka.—Strong winds blew, the streets swarmed with rats and mice, asses were born of kine, elephants of mules. The Yádavas insulted Brahmans and their gurus; the heavy tread of innumerable men was heard. Krishna thinking that the time had come when the curse of Gándárí was to be fulfilled, commanded the Yádavas to go to the sea-coast to bathe in the sacred waters. Meanwhile, the iron discus of Krishna ascended to heaven; his four steeds fled, dragging the car after them along the surface of the ocean; and the standards were taken up by Apsaras.

The Destruction of the Yadavas at Prabhása.—The Yádavas, with their wives, went to Prabhása, and took up their abode in temporary buildings which had been erected for them. They had an abundance of provisions, both of edibles and drink. There they held high revels, while actors and dancers abounded, plying their vocations. In the very sight of Krishna, Ráma and the Yádavas began to drink. Sátyaki, heated with wine, insulted Kritavarman by saying, "What Kshatriya would slay men who were asleep?" The Yádavas would never tolerate what he had done." These words were applauded by Pradyumna. Kritavarman, incensed at this, pointing to Sátyaki with his left hand, said, "How could he then cruelly slay the armless Bhurisravas sitting in *práya*?" Sátyaki, after telling Krishna how Kritavarman had taken from Satrájit the gem *syamantaka*, rushed at Kritavarman, and severed his head with a sword in the very sight of Krishna. Sátyaki then began to strike down others. Thereupon all began to strike Sátyaki with the pots from which they had been eating. When Krishna saw Sátyaki slain, he took up a handful of the grass which grew there. Becoming a terrible iron bolt in his hands, he slew with it all who came before him. The same happened to every one who took up a blade of grass. Son killed sire, and sire killed son. Inebriated with wine, they fell upon each other, and were destroyed like insects rushing at a blazing fire. Beholding Pradyumna, Aniruddha, and others slain, Krishna was filled with wrath, and exterminated the remaining Yádavas. Vabhru and Dáruka then said to Krishna, "O holy one, many men have been slain by thee. Let us now follow Ráma."

A Snake issues from Balarama and Krishna shot by an archer.—Krishna told Dáruka to go to the Pándavas and inform them of the destruction of the Yádavas, and ask Arjuna to come quickly. Soon afterwards Vabhru, the solitary survivor of the Yádava race, was killed by an iron bolt. Krishna then told Ráma to wait there till he placed the ladies under the care of kinsmen. Entering Dwáraká, he asked his father to protect the ladies till Arjuna came; he would himself go to the forest with Ráma. He then left, after touching his father's feet with his head. When he came to the forest, he found that Ráma had set himself in *yoga*. From his mouth there issued a snake with a thousand heads, and a form as large as

a mountain which went to the ocean, and was there saluted by celestial snakes. Krishna now recollected the words of Durvásas. One day when he was hospitably entertained by Krishna, the latter omitted to wipe off the fragments of food which had fallen on the foot of the irascible sage, who, thereupon, foretold that Krishna was to die by a wound in the foot. Krishna laid himself down in yoga, with his left leg across his right thigh, exposing the sole of the foot, the only part of him which was vulnerable. A fierce hunter, called Jará, mistaking Krishna for a deer, pierced him in the foot with a shaft. When the hunter saw a man dressed in yellow robes, in yoga, filled with fear, he touched the feet of Krishna, but he comforted him, and then ascended to heaven, filling it with his splendour, and worshipped by the deities.

The Arrival of Arjuna at Dwaraka.—When the Pándavas heard how the Yádavas had slain one another, they were overwhelmed with grief. Arjuna at once went to Dwáraká with Dáruka. As soon as the 16,000 wives of Krishna saw Arjuna, they set up a loud wail of sorrow. Arjuna next, with eyes bathed in tears, touched his uncle's feet. Vasudeva, now an old man, referring to the destruction of the Yádavas, attributed it to the curse of the Rishis. Although Krishna was the Lord of the universe, he allowed this to happen not to falsify the words of Gándhárí and the Rishis. Vasudeva told Arjuna that Krishna had said that Dwáraká would be swallowed up by the ocean, and that he and Ráma would go to the forest. At an assembly in Dwáraká, Arjuna said that the city was to be engulfed. The people were told to get their cars ready and place on them all their wealth. The same night Vasudeva, through yoga, attained the highest goal, while in the morning his wives were seen beating their breast. Four of the wives ascended the funeral pile; and attained to his regions of felicity.

Departure for Indraprastha.—After the funeral rites for the Yádavas had been duly performed, Arjuna set out with the 16,000 wives of Krishna, while the widows of other heroes numbered many millions. As soon as the Yádavas left, the water came pouring in, flooding the ground as soon as it was passed over. On the way the Mlecchas attacked the party. Arjuna expected to pierce them with shafts from his bow Gándíva. Formerly his supply of arrows was inexhaustible; now it proved otherwise; neither had he his former celestial weapons. Mlecchas and robbers dragged away many of the foremost of the ladies, while others went with them of their own accord. Arjuna, regarding it as the work of destiny, gave up the defence in despair. The remnant he established at different places. Five of Krishna's wives ascended the funeral pile; others went to the forest, subsisting on fruits and roots.

Arjuna visits Vyasa.—After the surviving Yádavas had been settled, Arjuna went to the hermitage of Vyása. The Rishi, beholding him sunk in grief, asked him, "Hast thou been sprinkled with water from the end of anybody's cloth? Hast thou slain a Brahman? Hast thou been vanquished in battle?" Arjuna then told Vyása how the Yádavas had been slain with blades of *eraká* grass. Five lakhs of mighty warriors had thus been laid low. In his very sight thousands of Yádava ladies had been carried off; his weapons had become powerless; Krishna, who used to go before him, was no longer seen: hence his grief. Vyása sought to comfort him by saying that Arjuna and his brothers had accomplished the great purpose of their lives. The time had now come for their departure. All is the result of time. After receiving Vyása's permission to depart, Arjuna went to Hastináipura, and told Yudhishthira all that had happened.

MAHAPRASTHANIKA-PARVA.

SEVENTEENTH BOOK.

"Book of the Great Journey." Yudhishthira's abdication of the throne, and his departure with his brothers towards the Himavat, on their way to Indra's heaven on Mount Meru.

The Pandava Brothers leave Hastinapura.—When Yudhishthira heard of the great slaughter of the Yádavas, he set his heart on leaving the world, to which his brothers agreed. The kingdom was made over to Yuyutsu, the son of Dhritaráshtra by a Vaisya wife. Installing Paríkshit on the throne, he was to rule at Hastinápura, while the Yádava prince Vajra would rule at Indraprastha. Yudhishthira then duly performed shráddhas for all his deceased kinsmen, and in honour of Krishna gave away many jewels, gems, robes, horses, and female slaves by hundreds and thousands to Brahmans. When Yudhishthira made known his intentions to his subjects, they offered strong opposition, but at last they consented. The four brothers and Draupadí, casting off their garments, clad themselves with bark. They set out on their journey, a dog forming the seventh. The citizens and ladies of the royal household followed them for some distance. Ulúpí, the daughter of the Nága chief, entered to Ganges; Chitrángadá returned to Manipura.

The Journey.—Yudhishthira walked first; behind him was Bhíma; next was Arjuna, followed by the two twins in the order of their birth, lastly Draupadí, and the dog. Arjuna still kept his bow Gándíva and the two quivers full of arrows. When they came to the sea of red waters, the god of fire withstood them like a hill,

and demanded that Arjuna should give up his bow and quivers, to which he agreed. Desirous of making the circuit of the earth, the brothers proceeded in different directions. In the west they saw the city of Dwáraká, covered by the ocean. Journeying to the north, they came to Himavat, which they crossed. Next they saw a vast desert of sand, with Mount Meru in the distance. Draupadí first fell down dead. When Bhíma asked the cause, Yudhisthira said that it was on owing to her partiality for Arjuna. Sahadeva next fell, on account of his belief in his own wisdom; Nakula, because he thought no one equal to him in beauty; Arjuna because he was proud of his heroism; Bhíma on account of his gluttony.

Yudhishthira and Indra.—When Yudhishthira was left alone, Indra came in his car, and asked him to ascend it. To this he replied that he could not go to heaven without his brothers and Draupadí. Indra then told him that he would find them in heaven. Yudhishthira asked that his faithful dog should go with him. Indra replied that there was no place in heaven for persons with dogs; it must be left behind. Yudhishthira objected that to abandon a devoted friend is a sin equal to the slaying of a Brahman. He could not leave the dog simply from a desire of his own happiness. Hearing these words, the dog became transformed into Dharma, the deity of righteousness, who praised him for renouncing the car of the celestials rather than abandon his faithful dog. Yudhisthira then ascended to heaven, where he was welcomed by the deities and Rishis. But Yudhishthira was not content; he wished to be with his brothers and Draupadí.

SWARGAROHANA-PARVA.

EIGHTEENTH BOOK.

'Book of the ascent to Heaven.' Entrance into heaven of the five brothers and their wife Draupadí.

Yudhishthira's Astonishment in heaven.—Yudhishthira was first amazed at seeing Duryodhana in heaven, bright as the sun, and seated in the midst of righteous Sádyas. Full of anger, Yudhishthira recounted his wicked deeds. He would not remain there; he wished to go to his brothers. Nárada said that in heaven all enmities cease. Duryodhana won a place in heaven by dying like a Kshatriya. Yudhisthira then said that he wished to see the regions where his brothers, Karna, Satyaki, Dhrishtadyumna, and other Kshatriyas were, who had met their death in battle.

Yudhishthira's descent to Hell.—The gods gave Yudhishthira a celestial messenger to lead him to the regions of torment. The path was enveloped in thick darkness, miry with gore, putrid dead bodies lay scattered, the stench was awful. It was infested by vultures with beaks of iron, and evil spirits with long mouths pointed like needles. There was a river of boiling water, trees with leaves as sharp as razors; there were plains of burning sand and jars of boiling oil; the Sálmali tree with sharp thorns. When Yudhishthira was about to turn back, he heard piteous lamentations urging him to stay. Inquiring who had spoken, he heard the replies, "I am Karna,' 'I am Arjuna,' 'I am Bhima,' 'I am Draupadí," etc. Yudhishthira was astonished. By what perverse destiny were these righteous persons consigned to a place of torment? Becoming very angry, he blamed the gods even Dharma himself, and told the messenger to return, for he would stay there, since his afflicted brothers were comforted by his presence.

Instantly all the gods, with Indra at their head, came to the spot; the darkness, the river Vaitaraní, the thorny Sálmali tree, the putrid dead bodies &c., all vanished, and cool perfumed breezes began to blow. Indra, addressing Yudhishthira, said that hell should be beheld by every king. Yudhishthira had a vision of hell to do him good. He had deceived Drona in the matter of his son; he had now been shown hell by an act of deception. Bhíma, Arjuna and Draupadí had similarly suffered. All were now cleansed of their sins, and would henceforth sport in happiness divested of grief. Dharma, addressing his son, said that he had thrice tested him, first by coming to the lake to recover a couple of fire sticks, secondly by assuming the form of a dog, and lastly by his wish to stay in hell with his brothers.

Yudhishthira in heaven.—Yudhishthira, praised by the gods and rishis, then went to the place where his brothers were. He there beheld Krishna in his Brahmá form, blazing with splendour, and adorned with his celestial weapons, Arjuna, Karna, Bhíma, Nakula and Sahadeva and others, all bright as the sun. Draupadí was there, decked with lotus garlands. When Yudhishthira wished to speak to her, Indra said that she was Srí herself. For his sake she took birth as the daughter of Draupada. Then Yudhishthra saw Karna in company with his father Súrya; Drona was by the side of Vrihaspati. The 16,000 wives of Krishna were transformed into Apsaras.

Conclusion of Janamajaya's Sacrifice.—When the sacrificial rites were completed, Astíka, having rescued the snakes from a fiery death, was filled with joy. The King, after presenting liberal gifts to the Brahmans, returned to Hastinápura.

Benefit of reciting or listening to the Mahabharata.—The learned man who recites this history becomes cleansed of every

sin, conquers heaven, and attains to the condition of Brahmá. He who listens to the whole has a million sins, including even Brahmanicide, washed away. The pitris of a man who recites even a small portion of this history at a shráddha, obtain inexhaustible food and drink. The history is called Bhárata because it has the high race of the Bharatas as its topic. It is called Mahábhárata on account of its importance.

Krishna, the Island-born, wrote the poem to aid the cause of righteousness. He made another compilation consisting of sixty lakhs of verses. Thirty lakhs of these were placed in the region of the deities, fifteen lakhs among the pitris, four lakhs among the Yakshas, and one lakh is current among human beings.

Listening to the Bhárata and cleansed by sacrificial rites, the listener acquires valuable fruit. When the first *Párana* is recited, the hearer should gratify Brahmans with presents of all desirable objects. By doing this, one obtains the fruits of the Agnishtoma sacrifice. He acquires a large celestial car, with Apsaras to wait upon him. With a glad heart in company with the devas, he proceeds to heaven. When the second *Párana*, is recited, the hearer acquires the merit of the *Atirátra* vow. He ascends a celestial car, composed entirely of precious gems. Wearing celestial garments, and shedding a celestial fragrance around, he receives high honours in heaven, &c.

The Bhárata is worshipped by the very gods. The Bhárata is the foremost of all Scriptures. One attains to emancipation through the Bhárata. This is certain truth.

Concluding Section.—He who listens to this Bhárata from the beginning becomes cleansed of every sin, even if he be guilty of Brahmanicide or the violation of his guru's bed, or even if he be a drinker of spirits or a robber of other people's goods, or even if he be born as a Chándála. Destroying all his sins, like the maker of day destroying darkness, such a man, without doubt, sports in felicity in the region of Vishnu, like Vishnu himself.

HARI-VANSA.

The *Hari-vansa*, the genealogy of Hari or Vishnu, is a long poem of 16,374 verses. It claims to be a part of the Mahábhárata, but it is of much later date, and "may more accurately be ranked with the Puránic compilations of least authenticity and latest date."*

It is divided into three parvas:

The HARI-VANSA PARVA describes the creation of the world and all creatures. The various Manus and Manwantaras are mentioned,

* Dowson's *Classical Dictionary of Hindu Mythology*.

the patriarchal, the lunar, and solar dynasties. Vasudeva's fourteen wives are noticed, the first and best beloved of whom Rohiní, mother of Balaráma, and the seventh Devakí, the mother of Krishna. An account is given of Vishnu's manifestation of himself in his various incarnations, with his destruction of various demons.

VISHNU PARVA, the second part, gives a detailed biography of Krishna. It begins with an account of the efforts of Kansa to destroy the young Krishna by shutting up Devakí and killing her offspring. The well-known incidents in the life of Krishna, beginning with his childhood, are then described as in the tenth book of the Bhágavat Purána and in the fifth book of the Vishnu Purána.

BHAVISHYA-PARVA, the third part, begins with an account of the future condition of the world, and the corruptions which would prevail in the Kali Yug, especially at its close. A very similar description is found in the last book of the Vishnu Purána. A curious section is called *Paushkara*. It describes the production of the lotus (*pushkara*) out of the navel of Vishnu, while sleeping on the water, and the development of the globe and all material objects out of the various parts of the plant. The latter portion contains an account of the Boar, Man-lion, and Dwarf incarnations of Vishnu, with his journey to Kailása for the purpose of worshipping Siva and performing penance.

The book closes with a metrical summary of the three parvas.*

---

* Abridged from *Indian Epic Poetry*, by Sir Monier-Williams.

REVIEW.

The leading story of the Mahábhárata, with a few of the principal episodes, has thus been very briefly set before the reader. The work may be called an Encyclopædia of Hinduism. It gives a very correct idea of what has passed through the Hindu mind for the last three thousand years—the great bulk expressing the popular mythology, while the Bhagavad Gítá gives the highest phase of Indian philosophy. As such, it deserves the careful study of all who are interested in India, and especially of those who claim it as their mother-land.

Some remarks will first be made on the state of society as pictured in the poem, followed by an examination of its moral teaching and its religious system.

STATE OF SOCIETY.

Position of Women.—In the times of the Mahábhárata, as now, the great body of the people had only one wife. Rich men and princes multiplied their wives and concubines according to their wealth and rank: Krishna is said to have had 8 queens and 16,000 wives. The removal of the last from Dwáraká to Indraprashta is said to have given Arjuna no small trouble (p. 135).

Polyandry, the marriage of one woman to several husbands, has always prevailed in certain parts of India, especially where the food supply is scarce. The last Census Report says: "In the Punjab, certainly, if not elsewhere, the custom of the marriage of one woman to the whole family of brothers is on the wane, is growing to be regarded as disreputable" (p. 254). The same is the case in Ceylon among the Kandyans, in the interior.

At Hastinápura polyandry seems to have been rare. When Draupada was told that his daughter was to be married to five husbands, he said that one man might have several wives, but he had never heard of one woman having many husbands. (p. 27).

Infant marriage does not seem to have been customary. Princesses, at least, were not betrothed in infancy, and were allowed to choose their husbands.

The female apartments of kings were guarded by eunuchs. The seclusion of women prevailed to some extent among certain classes. When Dhritaráshtra, Gándárí, and others left Hastinápura, "ladies who had never seen the sun," came out into the streets to express their sorrow (p. 129).

Wives are represented as devoted to their husbands. Gándárí, married to blind Dhritaráshtra, bandaged her eyes in his presence.

Female Slaves.—Yudhisthira is said to have staked "thousands of serving men," but female slaves are specially mentioned.

Draupada gave the Pándavas, on the marriage of his daughter, "a hundred young maid-servants adorned with ornaments;" Krishna gave "thousands of young and beautiful female servants, brought from different countries." (p. 27). Yudhisthira staked "a lakh of maidens with golden bracelets." (p. 37). "Female servants brought from different countries," shows that a regular slave trade was carried on. Slavery existed in India till it was abolished by the British Government in 1843.

Dancing Girls.—These are a very old Indian institution. In the Rig-Veda I. 92, it is said, "Ushas, like a dancer, puts on her broidered garment." Even Indra's heaven has its dancing girls, the Apsarasas, 'daughters of pleasure,' whose embraces are open to all. The dancers at the Prabhása picnic are specially mentioned. (p. 133).

After three thousand years of dancing girls in India, they are beginning to be condemned by a more enlightened opinion. Odium is especially attached to temples having dancing girls.

Sati.—In Vedic times burial prevailed. In the Rig-Veda, Mandala X. Hymn 18, the earth is asked to receive the dead with gentle pressure. The widow was not cremated, but told to arise, to leave the dead, and join the living. When the Mahábhárata was composed, cremation had been introduced. An account is given of the disposal of the dead in this way after the battle of Kurukshetra (p. 108). Satí, at least among the wives of princes, had arisen. Madrí was cremated with Pándu (p. 18); four of Vasudeva's wives and five of Krishna's are said to have ascended the funeral pile. (p. 134). In 1829 Lord William Bentinck prohibited Satí. This was strongly denounced by some Hindus in Calcutta as an interference with their religious liberty, and a newspaper, called the *Chandrika*, was established to defend the practice.

Kshatriya Education.—Dhritaráshtra seeing his sons growing up in idleness and vice, employed Drona to be their instructor. His teaching seems to have been confined to the military art. There is no mention of any other studies. So far as the poem indicates, the five Pándavas were unable to read. The only references to books seems to be to the poem itself. The teaching of the Brahmans was all oral, to prevent its acquisition by the other castes. It was even said to be worthless, if derived from books.

Caste.—The teaching under this head is conflicting. In the Bhagavad Gítá, Krishna claims to be the author of caste:—

> "The four castes were created by me according to the apportionment of qualities and works. Know that I, though actionless and inexhaustible, am the author of them." IV. 13.

On the other hand, in the Shanti Parva, men are said to have had a common Brahmanic origin: the divisions into castes arose

from different occupations. All men have the same desires, fears, hunger, fatigue, and their bodies are formed alike.

Although caste has some good features, the effects on the whole are injurious. Sir H. S. Maine, in *Ancient Law*, describes it as "The most disastrous and blighting of human institutions." Keshub Chunder Sen says:

"It makes civil distinctions inviolable divine institutions, and in the name of the Holy God sows perpetual discard and enmity among His children!"

Death in Battle the Kshatriya gate to Heaven.—The Kurukshetra warriors are frequently encouraged to fight from this motive. Before the battle began, Arjuna was overwhelmed with sorrow at the idea of killing preceptors, uncles, brothers-in-law, etc. He did not wish to do it even for the sovereignty of the three worlds; much less then for this earth. Krishna, in the Bhagavad Gitá, is represented as reprimanding him for this unworthy weakness, excluding from heaven and causing disgrace. Yudhisthira was astonished at seeing the wicked Duryodhana in heaven, bright as the sun (p. 136). A soldier dying in battle may have been guilty of every vice, like Duryodhana, yet, according to the teaching of the Mahábhárata, he is certain of heaven. Caste duties are thus elevated above the eternal distinction between right and wrong.

Gifts to Brahmans.—The authors of the poem were undoubtedly Brahmans, and no duty is more persistently urged than that of gratifying their thirst for wealth (p. 120). On every public occasion it is stated that rich gifts were presented to Brahmans. The benefits resulting from the *dakshinas* of gold, umbrellas, shoes, &c., are fully stated (p. 119).

But more than gifts are claimed. The worship of Brahmans is said to be the foremost duty of a king desirous of happiness (p. 116).

The danger of harming Brahmans is shown by the fact that when Garuda swallowed a Brahman and his wife, they burned his stomach like a red-hot coal, and he was glad to let them out (p. 11.)

Flesh eating.—In Vedic times beef was freely eaten. Guests were received with great ceremony, cows were specially killed for them. Pánini defines *goghna* as "one for whom they kill a cow, that is a guest". According to the Institutes of Vishnu, the slaughter of cattle in sacrifice is a duty. The sacrificer will convey both himself and the cattle to heaven. (Chapter LI.)

The first of the five commands of Buddha binding upon all, was not to take life. This led to the disuse of sacrifices, and created a prejudice against the eating of flesh. The Mahábhárata, says that to give up honey and flesh is equal in merit to a horse sacrifice performed monthly (p. 119).

On the other hand, a fowler, noted for his sanctity, who sold flesh though he did not kill the animals, defends it. He also urges that it is impossible to live without taking life. (pp. 52, 53).

Drunkenness.—This vice was very prevalent among the early Aryans. A whole Mandala of the Rig-Veda is devoted to the praise of the intoxicating soma juice. The exhilarating feelings excited by strong drink were considered a kind of divine inspiration. Drunkenness does not seem to have been considered an offence against morality. Indra, as a title of endearment, was called *Soma-pa*, the Soma-drinker. Balaráma is claimed to be an incarnation of a white hair of Vishnu, yet he is said to have been notorious for his drunkenness. *Madhu-priya*, lover of 'madhu,'* is one of his epithets.

At the picnic held by Krishna and Arjuna on the banks of the Yamuna, the women are said to have staggered from wine; Draupadí and Subhadrá, "exhilarated with wine, gave away some of their costly ornaments." (p. 29).

The vice prevailed most among the Yádavas, from whom, as largely the descendants of Krishna, better things might be expected. The evil became so great that the king commanded that all who manufactured intoxicating liquors should be impaled with all their families (p. 132). The Sixteenth Book of the Mahábhárata is entitled *Mausala-Parva*, "Book of Clubs," as it describes how the intoxicated Yádavas slew each other with clubs (p. 133). Buddhism led to a reformation among the people generally, although certain castes have always been given to strong drink. In modern times English example has led to an increase of drinking habits among educated Hindus. The Abkari revenue in 1895-6 amounted to nearly six crores, representing a probable expenditure on the part of the purchasers of ten crores.

In England drunkenness has been the great mother of poverty and crime. Happily a temperance reform movement is in progress, of which the Archbishop of Canterbury is a prominent member. Messrs. Caine, Smith, and other friends seek to extend the reform to this country. They should receive the hearty support of educated Indians. The most effectual way to promote it is to become themselves total abstainers.

Gambling.—This vice has prevailed in India from the earliest times. In Hymn 34 of the Tenth Mandala of the Rig-Veda, a gambler describes his sad experience, and ends with the warning, "Never play with dice."

One of the chief moral lessons of the Mahábhárata is to show the evils of gambling as illustrated in the history of the Pándavas and Nala. Vidura gives cautions against it.

* A spirituous liquor, distilled from the flowers of the Bassia latifolia.

The vice is world-wide. The Chinese are inveterate gamblers. Betting at races is the chief English form of the evil. It has grown to such dimensions that special efforts are now made to check it. In India, among the Marwaris, it takes the form of rain-gambling.

Lotteries are forbidden in England, and advertisements of them are illegal. Gamblers on the Continent of Europe send out secretly through the post enticements to silly Indians to part with their money, as "An Easy Way to Speedy Fortune." On inquiry it will be found that the "fortunes" have not found their way to India, notwithstanding the payments made to secure them. If one man in 10,000 gets a large prize, 9,999 have lost their money. A "fortune" is to be obtained by honest industry, not by gambling, which has a most injurious effect upon a man's character.

Famines.—There are Indians so ignorant of history as to think that famines have occurred only during British rule. From the uncertainty of the seasons, they have desolated India from the earliest times. The Mahábhárata describes one which lasted twelve years, and the scarcity of food was so great, that the famous Rishi Visvámitra, to prevent death from starvation, had to steal at night dog's flesh from the hut of a chándála, which he ate, after piously offering a portion to the gods and *pitris* (p. 112).

Irrigation works, to increase the supply of food, and railways, to aid its distribution, are the two best means of combating famines. The British Government has paid great attention to both. The irrigated area is now nearly equal in extent to the whole province of Oudh, while there are more than 20,000 miles of railways.

Before the extension of railways, millions perished in India during every severe and wide-spread famine, because food could not be taken to the people. During the famine in 1897-8, very few lives were lost.

Frequent Wars.—A "Territorial Maharajah" wrote about "the halcyon (peaceful) days of Hindu sovereignty." The Mahábhárata records numerous wars. The country was divided into many separate kingdoms, belonging to the Chedis, Magadhas, Bangas, Salvas, Sindhus, Kalingas, Trigartas, Madras, &c. Their kings fought with each other, and when any one attempted to set up as Chakravartí, the first thing he did was to subdue all the neighbouring princes. Before the Pándavas celebrated the Rajusha sacrifice, the four brothers set out to conquer the four quarters, and returned with "immense booty." (p. 32).

The legend that Parasu Ráma filled five lakes with Kshatriya blood indicates very sanguinary struggles. The great war ended in the destruction of both parties. The Yádavas are also said to have been exterminated.

Good Points of the Mahabharata.

Some of the lessons of the poem may be noticed:

The fatal consequences of Disunion.—This may, perhaps, be considered the leading moral of the poem, and it has been sadly illustrated through the whole succeeding history of India. It has been the cause of some of her greatest sufferings. Krishna advised a peaceful settlement, but his advice was rejected, with ruin to both sides.

This applies to families and individuals as well as to nations. Instead of going to law, exciting ill feeling and involving great expense, wise mutual friends should be asked to arbitrate. "A house divided against itself shall not stand." Caste is a fruitful source of disunion.

Evil Effects of neglecting the proper training of Children.—The sons of Dhritaráshtra are represented as being unchecked when young by their parents, and when old they could not restrain them. The injurious consequences of this are seen every day. A child learns bad habits, and when his mother finds fault with him, he runs away or says bad words to her. When told that she should correct her child and make him obedient, she replies, 'Ah poor child! how can I correct him? he is so young!" By and by she finds it impossible to make him obey her.

Dhritaráshtra attributed the death of his sons to Destiny; Sanjaya told him that they had perished through listening to evil counsellors, while he had not given them a word of useful advice (p. 105).

The Evils of Gambling.—This has already been noticed.

Adherence to Duty.—Several illustrations are given of men doing what they considered to be right regardless of the great suffering which they knew it would occasion. Arjuna gave his assistance, when sought by a Brahman, although it involved twelve years' exile (p. 28). Yudhisthira knew the dire consequences of gambling; but, as a Kshatriya, he thought himself bound not to refuse a challenge (p. 34). From a similar regard to duty, he would not go to heaven if his dog were shut out (p. 136). As a Kshatriya, Arjuna felt bound to engage in battle although it would cost the lives preceptors, fathers-in-law, and other relations, (p. 77). The feeling was right, though, in some cases, the judgment was wrong.

Life of a Householder better than that of a Mendicant.—This is well pointed out at page 109. False charity is one great cause of Indian poverty. Able-bodied men, who dislike work, wander about pretending to be seeking religious merit, while many of them lead very immoral lives. Their true character is shown by their readiness to curse those who refuse to give them alms. Demerit, rather than merit, is gained by alms to such men.

Hospitality is fostered.—Examples are given of a starving family giving up their scanty portion of food to a guest (p. 24); a female pigeon urges her mate to sacrifice himself to provide a meal for the fowler (p. 112). Though carried to excess, the feeling is praiseworthy. The poem has, no doubt, promoted this Hindu virtue.

Several other good lessons might be mentioned.

Defective Teaching.

It is not enough that the food we eat contains many wholesome ingredients; even one poisonous substance is sufficient to cause the whole to be rejected. While the good lessons of the poem may be admired, attention should also be directed to any erroneous statements. Some of the following are of this character.

Gross Exaggerations.—Sir H. S. Maine describes Hindu thought and literature as "elaborately inaccurate; it is supremely and deliberately careless of all precision in magnitude, number, and time." This estimate is strongly confirmed by the Mahábhárata. Some of its extraordinary statements may be mentioned. The wife of king Sagara had 60,000 sons, born in a gourd (p. 45). Agastya drank up the Ocean, and is hence called Samudra-Chuluka, 'Ocean-drinker.' (p. 45). Yudhisthira professed to give the number killed in battle and who survived at Kurukshetra. He said that one billion six hundred and twenty millions and twenty thousand had fallen in battle, while twenty thousand one hundred and sixty-five had escaped (p. 108). Krishna is said to have come from Dwáraká to Abhimanyu's marriage "attended by a hundred millions of horse and a hundred billions of foot-soldiers" (p. 61). Dwáraká was a town in the Kathiawar Peninsula, which is not very large; yet it is said to have sent more men to the marriage than the whole population of the globe!

False Geography and Astronomy.—According to the Mahábhárata, the earth is circular, and in the form of a wheel. In the centre is Mount Meru, 84,000 yojanas in height, and as many in depth. The division Jambudwípa is so called because it contains a jambu tree, 1100 yojanas in height, with fruits 2500 cubits in circumference. There are seas of ghi, curds, wine, &c. The moon is larger than the sun; but Ráhu, who causes eclipses, is greater than both (pp. 75, 76).

Every educated man knows that all these statements are erroneous.

The fate of a sonless man in the next world.—Manu says:—

"Since a son delivers (tráyate) the father from the hell called *put*, the son was therefore called *put-tra* by the Self-Existent himself." IX. 138.

In the Mahábhárata, it is said that the ascetic Jaratkáru saw his ancestors hanging in a pit with their heads downwards, because he had no son (p. 10). The same story is told of Agastya (p. 44).

The popular belief regarding the sonless adult, says Mr. Baines, is very different from that mentioned in Manu :—

"The spirit of such an individual, so far from being safely encaged to his own discomfort in 'the hell called Pút,' is found to be exceedingly vicious and importunate in his visitations to his relatives still on earth. Burying him face downwards, fails to keep him below ground, and when he has once got up, strings of leaves and even silver nails are insufficient to distract his inconvenient attentions."*

All these beliefs are false. A man's happiness or misery in the next world depends upon his own conduct—not upon his having a son. Their influence is mischievous, leading to marriage, irrespective of the means of support.

Belief in Omens.—Instead of using the reason which God has given them, Hindus are largely guided by omens. The lizard bears a high reputation as a prophet. Its chirp is a certain sign. There is, however, a Tamil proverb, "The lizard which was the oracle of the whole village has fallen into the broth-pot." The ass likewise appropriately holds a place. Through being guided by omens, favourable times for going on a journey or commencing an undertaking, are often lost, and failure is the result. However, the Hindus are wise enough when bitten by a snake or when a house is on fire, not to wait for auspicious times.

With its usual exaggeration, the Mahábhárata makes the omens monstrous; images laugh and vomit blood; cows bear asses; beasts are born with four eyes, five legs, and two heads; horses have three legs, with horns, etc. (p. 74).

Belief in the Power of Austerities.—This strange belief seems confined to the Hindus. Through them the gods are compelled, against their will, to grant what is desired. Indra is supposed to be in constant fear lest some mortal, through his austerities, should be able to usurp his throne.

The stories told are wild exaggerations. To compass the death of Bhíshma, Ambá is said to have passed a whole year on her tip-toes, having eaten only one leaf (p. 73.) Mritya, or Death, is said to have stood upon one foot for ten thousand billions of years; she passed twice ten thousand years living upon air; she observed the vow of silence for eight thousand years, living the whole time on water. Proceeding to the summit of Himavat, she stood for a hundred billions of years upon her toes. (p. 115.)

The belief is perhaps taken from the old custom of beggars and creditors sitting at the door of a person sought to be moved, and refusing to go away till their requests were granted.

The stories told are simply fables, which can be believed only by those who are children in intellect.

---

* *Census Report of India*, 1891, p. 258.

Sanctity of Cows.—Sir Monier-Williams has the following remarks on this point:—

"The cow is of all animals the most sacred. Every part of its body is inhabited by some deity or other. Every hair on its body is inviolable. All its excreta are hallowed. Not a particle ought to be thrown away as impure. On the contrary, the water it ejects ought to be preserved as the best of all holy waters—a sin-destroying liquid which sanctifies everything it touches, while nothing purifies like cow-dung. The ashes produced by burning this hallowed substance are of such a holy nature, that they have only to be sprinkled over a sinner to convert him into a saint."*

About fifty pages of Pratapa Chandra Ray's translation of the Mahábhárata relate mainly to the sanctity of cows and the benefits obtainable by being devoted to them. The following are a few extracts:—

"Cows are the root of prosperity. There is nothing else in the world that is higher. Cows are the great refuge of all creatures. Cows are capable of cleansing from every sin. The man devoted to cows obtains every desire of his heart. The goddess Srí dwells in the urine and dung of cows".

Max Müller says that there is found in Hinduism,

"A silly, senseless, and savage element. Among the lowest tribes of Africa and America we hardly find anything more hideous or revolting."

A negro in Western Africa may worship the serpent, or an Indian of North America may regard the bear as his totem, but neither of them looks upon their excrements as sacred and purifying.

While the grovelling superstition of the masses may be pitied, one can only have scorn for those characterised by the late Hon. Kristo Dos Pal as "imbecile swallowers of penitential pills" on their return from England.

Depravity of Women.—Statements on this point precede those about the sanctity of cows. The following are specimens:

"Nothing is more sinful than women. Verily women are at the root of all faults. Woman is poison, she is a snake, she is fire; she is verily all these. The evil dispositions of women were bestowed upon them by Brahmá himself. Women have no religious duties; their sole duty is to revere and serve their husbands: through this they attain heaven" (p. 117).

On the other hand, for selfish reasons, men should honour women; affluence and prosperity are the result.

Holding such views, Hindus, as a rule, denied education to women. They were bad enough already, and education would only

* *Brahmanism and Hinduism*, p. 318.

make them more dangerous. It was compared to putting a sharp knife in the hands of a monkey. Juster ideas now prevail.

Paltering with Truth.—Among the contradictory teaching of the Mahábhárata, this is perhaps the most remarkable. In the Shanti-Parva it is said:

"There is no duty which is higher than truth, and no sin more heinous than falsehood. Truth is indeed the very foundation of righteousness." (p. 113).

This noble testimony, however, is immediately followed by a list of the five falsehoods which are not sinful:

"A falsehood spoken in jest, one spoken to a woman, one on an occasion of marriage, one to benefit one's guru, one spoken to save one's own life." (p. 113).

Manu's Code gives similar license:

"In love affairs, at marriage, for the sake of grass for cows or of fuel, or to favour a Brahman, there is no sin in a (*false*) oath." VIII. 112

To compass the death of Drona, Krishna proposed that the Pándavas should "cast aside virtue," and tell Drona that his son Aswattháman had been killed in battle. This advice was not approved by Arjuna, and Yudhisthira accepted it with great difficulty. Bhíma slew a huge elephant called Aswattháman, and told Drona that his son was dead, but he would not believe it. When Drona asked Yudhisthira, Krishna urged him to tell a lie, but he added indistinctly *elephant* after the name. On account of this falsehood, it is said that Yudhisthira's car touched the earth, and he himself had a sight of hell (pp. 92, and 137).

To make matters worse, the adviser of falsehood is said to be Krishna, hymned in the Mahábhárata as the god of gods. In speaking to Yudhisthira, in the Drona Parva, he is represented as saying that the five kinds of falsehood are allowable. There are probably few educated Indians who would now uphold such a doctrine. Bhíshma himself says, "Truth is always a duty."*

Treachery Taught.—Kanika, prime minister of Dhritaráshtra, gave him the following advice:—

"When thy foe is in thy power, destroy him by every means, open or secret. Do not show him mercy, although he seeketh thy protection. When thou art engaged in doing even a very cruel and terrible act, thou shouldst talk with smiles on thy lips." (p. 21).

This was illustrated in the Sepoy mutiny when officers received in the morning protestations of loyalty, and were shot down at mess in the evening.

Sivaji treacherously assassinated Afzul Khan when pretending

* Pratapa Chandra Roy's Translation, Shanti-Parva, p. 524.

to embrace him. Mr. Telak defends his conduct from the Mahábhárata. He says :—

"Great men are above the common principles of morality. Their principles fell in their scope to reach the pedestal of great men? Did Shivaji commit a sin in killing Afzulkhan or how? The answer to this question can be found in the Mahábhárata itself. Shrimat Krishna's advice (teaching) in the Gitá is to kill even our teachers (and) our kinsmen. No blame attaches (to any person if (he) is doing deeds without beng actuated by a desire to reap the fruit."*

Such morality is simply atrocious, but it is defended by Krishna in the Mahábhárata.

False Promises.—To increase sales, rival shopkeepers boast of the excellence of their goods. Brahmans in charge of supposed holy places, to induce simple-minded Hindus to come and make offerings, outvie one another in extolling the virtues of the tirthas with which they are connected. Many pages of the Mahábhárata are devoted to giving an account of the principal, which are described as having been visited by the Pándava princes and Balaráma.

At Kedára one acquires the power of disappearance at will; at the sight of Kurukshetra all creatures are freed from all their sins; at Jamvu-márga one acquires the merit of the horse sacrifice and the fulfilment of all his desires; at Pushkara, during the two twilights, there is the presence of a hundred thousand millions of tirthas (p. 43).

It should, however, be acknowledged that there is some better teaching. The highest tirtha is that which has Truth for its waters; the cleansing being freedom from covetousness, sincerity, compassion, self-restraint, &c. The man whose limbs only are wet with water is not regarded as one that is washed (p. 119).

The Mahábhárata ends with the following promises :—

"He who listens to this Bhárata from the beginning becomes cleansed of every sin, even if he be guilty of Brahmanicide or the violation of his guru's bed, or even if he be a drinker of spirits or a robber of other people's goods, or even if he be born as a Chándála. Destroying all his sins, like the maker of day destroying darkness, such a man, without doubt, sports in felicity in the region of Vishnu, like Vishnu himself." p. 138.

Similar benefits are said to arise from reading or listening to the Drona Parva (p. 93). Can any intelligent man believe such promises? They will prove a refuge of lies to those who trust in them.

Degrading Ideas of God.—The gods of the Hindu pantheon are the mere inventions of men, and their character varied with the times. When the Aryans entered India, they were engaged in

* Articles in *Kesari*, 15th June 1897. Report of Mr. Tilak's Trial, p. 5.

continual struggles with the aborigines. Their chief god then was Indra, who, after quaffing soma juice like a thirsty stag, would fight their battles and compel Vritra, the demon who withheld rain, to pour down his treasures. When the Aryans were settled in India and kings had luxurious courts, a change took place in the representations of Indra: he is no longer the soma-drinking, martial god, but a gorgeous king, living in a magnificent palace, surrounded by dancers and singers.

In course of time the enervating effect of a hot climate was felt; labour became a burden; a state of complete repose, like dreamless sleep, was considered the acme of happiness. Buddha held out *nirvana*, the extinction of being like a flame blown out, and the Brahmans invented Brahma, unconscious even of its own existence. The turmoil and wars of the times probably promoted this desire.

The Mahábhárata shows the ideas of morality and religion which prevailed at the time. Hindu kings were despots; they were above all law and could do as they pleased. The same license was extended to the gods. "To the mighty is no sin," is a common proverb. It was not considered degrading in Indra or Balaráma to be addicted to strong drink. The gods could also make free with the wives of other people. As a term of endearment, a worshipper of Indra addresses him thus: "O adulterous lover of Ahalya." As kings multiplied their wives and concubines, so Krishna, to denote his greatness, is represented as having 8 queens, 16,000 wives, and 180,000 sons. His sporting with his wives at Prabhása and afterwards taking part in the slaughter of his sons, were not considered unworthy of his character as a god.

In the Mahábhárata we see how Krishna, who is at first little more than a great hero, is exalted as the Supreme Being. The worship of Siva preceded that of Krishna. In several passages of the Mahábhárat Krishna is represented as acknowledging the supremacy of Siva. It is said that Náráyana worshipped Siva, and addressed a hymn of praise to him as the first of all the gods. (pp. 92, 93). Elsewhere Siva acknowledges the greatness of Náráyana. Such passages were doubtless introduced when the worship of Krishna had, to a large extent, superseded that of Siva in North India.

Until lately, the stories told of Krishna were held to be literally true, and the Bhagavata Purána only cautioned its readers against imitating them. Christianity has diffused higher ideas of morality, and the conduct of Krishna, as formerly understood, is felt to be unbecoming that of a god. Bunkim Chunder Chatterjí, the Bengali novelist, tried in one way to whitewash Krishna; others have discovered in his misdeeds a lofty spiritual meaning.

Mr. Bullaram Mullick, B.A., author of *Krishna and Krishnaism*, is one of the leading Hindu revivalists; but even he acknowledges

that in the *Ras Lila* Krishna "touched the tresses, breasts, and thighs, &c." of the Gopis. Can such conduct be attributed to the Supreme Being without blasphemy?

Mr. Mullick says:—

"There is hardly a story in the Rámáyana or Mahábhárata which does not admit of a rational interpretation. What is more fantastic than the story of the *Daksha Yajna!* and yet the slightest thought will convince you that it is but an allegorization of the truism that a solemn sacrifice which disdains to glorify *Siva* (*Mangala*), or the good, must necessarily collapse, causing the death of G Sakti (Supreme Force)." p. 5.

Till Mr. Mullick arose a prophet in Bengal, no one seems to have discovered the lofty meaning of this myth, although discoverable by "the slightest thought."

Will Mr. Mullick give the spiritual meaning of Siva kicking out Pushan's teeth while eating the sacrifice, or his plucking out Bhaga's eyes? (p. 105).

Mr. Mullick is simply repeating the attempt made in Europe to account for the disreputable doings of Jupiter when Christianity began to be proclaimed.

It is a false patriotism which seeks a *national* religion. A mere *national* religion is not the *true* religion. Keshub Chunder Sen says:—

"Is there one astronomy for the East and another for the West. Is there an Asiatic optics as distinguished from European optics? Science is one; it is one yesterday, to-day and for ever, the same in the East and the West, the same in the first and the nineteenth century. There can be but one science; it recognizes neither caste nor colour, nor nationality. It is God's science, the eternal verity of things."*

It is the same in religion. "Have we not all no father? Hath not one God created us?" As an English poet says:—

> "Children we are all
> Of one Great Father, in whatever clime
> His providence hath cast the seed of life;
> All tongues, all colours."

If there were different gods there might be different religions; but as there is only one, His will must be one. He cannot forbid in one country what He commands in another.

Many long ages ago, the ancestors of the Aryan Hindus and the English dwelt together, speaking the same language and worshipping the same God under the same name, Dyaus Pitar, 'Heaven Father.' Instead of Hindus having a separate god, called Krishna, it is a far grander idea that the whole human race

---

* Asia's Message to Europe.

should acknowledge one Supreme Being, worshipped under the name of our Father in heaven. Max Müller beautifully says:—

"Thousands of years have passed away since the Aryan nations separated to travel to the North and the South, the West and the East: they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for that which is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up the eternal sky, and feeling the presence of a Being as far as far and as near as near can be; they can but combine the self-same words and utter once more the primeval Aryan prayer, Heaven-Father, in that form which will endure for ever, 'Our Father, which art in heaven.'"*

The *Brotherhood of Man* follows from the *Fatherhood of God*. This is recognised in the Panchatantra:

"Small souls inquire 'Belongs this man
To our own race, or class, or clan?'
But larger-hearted men embrace
As brothers all the human race."

The Mahábhárata expresses similar sentiments (p. 113). The Christian Veda says: "God hath made of one blood all nations of men to dwell on all the face of the earth." The differences in colour and features have been produced by the influence of climate, mode of living, and descent.

Men ungrateful, disobedient Children.—Our heavenly Father's commands are thus summed up by the Lord Jesus Christ:—

"Thou shalt love the Lord thy God with all thy heart."
"Thou shalt love thy neighbour as thyself."

It must be admitted by all that these commands are holy, just, and good. We live upon God's earth, every blessing which we enjoy comes from Him; we are dependent upon Him for every breath that we draw. Has any man kept His commands? No, not one. Instead of loving God with all our heart, as a rule, He has not been in all our thoughts. Sin is that "abominable thing which He hates"; but we have grieved Him by innumerable acts of disobedience in thought, word, and deed. India is full of idols which are worshipped instead of the Great Creator.

God thus complains of our conduct, contrasting the gratitude of the very beasts with the regardlessness of man:

"Hear, O heavens, and give ear, O earth. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but my people doth not know, doth not consider."

As we have not loved God, neither have we loved our

* Lectures on the science of Religion, p. 173.

neighbour. On the contrary, the earth groans under the injustice of man to man. An ancient writer thus describes the scene which it represents:—

"So I returned and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed and they had no comforter; and on the side of their oppressors there was power; but they had no comforter."

In India there is the system of caste, denying the brotherhood of man, and seeking to degrade millions below the very brutes.

The True Avatara.

A Deliverer.—A father may forgive his disobedient children when they are sorry for their conduct and try to be loving in future. It is different however, with a king or judge. A criminal may be sorry for his conduct, and wish to reform; but he is not let off on that account. If this were done, men would be tempted to break the laws, hoping to be pardoned on their repentance.

The question is, How can God's Justice and Mercy be reconciled? how can we be forgiven and the honour of God's law maintained?

The Mahábhárata points out the way. Krishna says in the Bhagavad Gítá:

"As often as there is a decline of *dharma* and an exaltation of *adharma*, then I produce myself. I am born from age to age, for the preservation of the good, for the destruction of the wicked, and the re-establishment of *dharma*." (iv. 7-8.)

The Mahábhárat also refers to Vishnu's incarnation as the Kalkí avatára (p. 52). He is to be revealed in the sky, seated on a white horse, with a drawn sword, blazing like a star, for the destruction of the wicked and the restoration of an age of purity.

Though faulty in several respects, the idea is recognised of God becoming man to relieve the world from the sin and misery under which it is groaning. It is remarkable that such a belief in a coming Saviour exists in all the great religions. It is found in Hinduism; Buddhists look to a coming Buddha; Muhammadans to the Mahdi; Christians to Jesus Christ.

The Christian Scriptures represent Jesus Christ as coming down from heaven and becoming man to endure, in our room, the punishment for sin, and by His obedience to work out for us a spotless righteousness.

A benevolent rich man may pay the debt of a poor man and save him from prison. The following illustration shows that, under certain circumstances, the innocent may be allowed to suffer to save the guilty:—

"It would indeed be most unrighteous in any earthly ruler, were he to seize an innocent person, and make him suffer the sentence of the

law, while the culprit himself was allowed to escape. Supposing, however, the purposes of law were equally accomplished, by an innocent person *voluntarily* submitting to death on behalf of a large multitude of offenders who must otherwise have died, there would be no departure from justice; neither would any alarm be caused to the innocent, by the expectation of being themselves compelled to suffer for the guilty. But if, by such voluntary transference of suffering, those offenders were also reclaimed and made good citizens,—and if moreover he who became their substitute, were restored to life, and as the result of his mediation, were raised to higher honour than before, *not* only justice would be satisfied, but benevolence would rejoice. So with the sacrifice of Christ. He, the righteous, suffered; that we, the unrighteous, might escape. But the act was voluntary. The suffering of Christ was brief, while His triumph is everlasting."

The ends of justice are satisfied by the Atonement of Christ. While sin is pardoned, it is shown to be an infinite evil.

The death of Christ serves another very important object. It is intended to have a most salutary influence on the sinner himself, The strongest proof of the Father's love, it is the most powerful means which can be employed to awaken in us a sense of our guilt and a desire to seek reconciliation.

Hinduism also recognises the principle of self-sacrifice for the good of others. In the Tandya Mahá Bráhmana of the Sáma Veda, it is said, "Prajápati, the Lord of Creatures, offered himself a sacrifice for the benefit of the *Devas*." Siva is called Níla-Kantha, 'blue-throated,' because he is said to have drunk the poison produced at the churning of the ocean.

Mode of Deliverance.—This may be explained by what Krishna says in the Bhagavad Gítá:

"Forsaking all *dharmas*, come to me as thy only refuge. I will release thee from all sins." xviii. 66.

Renouncing all trust in our supposed meritorious actions, let us take refuge in Jesus Christ. For His sake our sins will be forgiven, and we will be covered with the spotless robe of His righteousness. The Bible says, "Believe in the Lord Jesus Christ and thou shalt be saved." But this belief is always accompanied by deep sorrow for past sin, and a firm determination, through the help of the Holy Spirit, to avoid all sin in future, and to strive to imitate Jesus Christ.

For further remarks on this important subject, the reader is referred to *Short Papers for Seekers after Truth*,* but especially to the New Testament.

The Great War.

There is a far greater war now going on than that described in the Mahábhárata. It is a war in which the whole population of

* Price 1 Anna, Post free, 1½ Annas. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

the earth take part on one side or the other. It is the contest between Light and Darkness, Good and Evil, God and Satan. Mill, in an address to the Students at St. Andrew's University, gave the following advice with regard to this struggle.

"One of the commonest types of character among us is that of a man all whose ambition is self-regarding; who has no higher purpose in life than to enrich or raise in the world himself and his family; who never dreams of making the good of his fellow-creatures or of his country an habitual object."

"It is worth training them to feel, not only actual wrong or actual meanness, but the absence of noble aims and endeavours, as not merely blamable, but also degrading;—the poorness and insignificance of human life if it is to be all spent in making things comfortable for ourselves and our kin, and raising ourselves and them a step or two on the social ladder."

"Fix your eyes upon the ultimate end from which those studies take their chief value—that of making you more effective combatants in the great fight which never ceases to rage between Good and Evil, and more equal to coping with the ever new problems which the changing course of human nature and human society present to be resolved."

"There is not one of us who may not so qualify himself so to improve the average amount of opportunities, as to leave his fellow-creatures some little the better for the use he has known how to make of his intellect."

"You are to be a part of the public who are to welcome, encourage and help forward the future intellectual benefactors of humanity; and you are, if possible, to furnish your contingent to the number of those benefactors. Nor let any one be discouraged by what may seem, in moments of despondency, the lack of time and opportunity. Those who know how to employ opportunities will often find that they can create them, and what we achieve depend less on the amount of time we possess, than on the use we make of our time. You and your like are the hope and resource of your country in the coming generation."

Enlist under the banner of the Lord Jesus Christ, the Great Captain in this War, and guided by His example, and in His strength, go forth like Tennyson's knight,

"Shattering all evil customs everywhere."

INDEX.

(NAMES OCCURRING FREQUENTLY ARE NOT INCLUDED.)

Abhimanyu, 61, 88.
Acts, Absention from, 114.
Adi-Parva, 10.
Adiratha, 20.
Adrika, 13.
Adriká, 13.
Agastya's marriage, 44.
Agni, 29.
Ahalyá, 123.
Airávata elephant, 38.
Akampana, 89.
Alamvusha, 83.
Aláyudha, 91.
Amvá, Amviká, &c., 72,
Animals, Expiation for killing, 119.
Anugítá, 122.
Anusásana-Parva, 116.
Arayaka, 67.
Arjuna, 18, 136.
Asramavásika-Parva, 128.
Astronomy, false, 146.
Aswamedha-Parva, 121.
Aswattháman, 73, 90, 92, 103,
Atiratha, 71.
Austerities, Belief in, 147.

Balaráma, 62, 98, 100.
Bhagadatta, 80.
Bhagavad Gítá, 77.
Bhagíratha, 46.
Bhárata, 14.
Bhárata-Varsha, 14.
Bhavishya-Parva, 139.
Bhíma, 18, 136.
Bhíshma, 17, 70, 120.
Bhíshma-Parva, 74.
Bhurisravas, 81.
Brahmá adores Kriahna, 81,
Brahmanicide, Indra guilty of, 63.
Brahmans, 114, 142.
Brahmasira, 38.

Caste, 113, 141.
Chakravartí, 14.
Chárváka, 110.
Chitrángadá, 28, 125, 126.
Chitrasena, 82.
Cow's dung, Sri dwells in, 118.
Cows, glory of, 117, 148.

Dadhicha, 44.
Daksha's sacrifice, 99.
Damayantí, 39.
Dancing girls, 141.
Dáruka, 133.
Daumya, 58.
Death, 89.
Death in battle, 142.
Deliverer, A. 154.
Destiny, 101.
Devayání, 13
Dharma, 57, 128, 136.
Dhrishtadyumna, 24, 103.
Dhritaráshtra, 16, 131.
Dog of Yudhisthira, 135.
Draupada, 20.
Draupadí, 25, 135.
Drona, 19, 92.
Drona-Parva, 86.
Drunkenness, 143.
Duhsalá, 125.
Duhsásana, 35, 95.
Durgá, 58, 76.
Durvása, 14.
Duryodhana, 18, 135.
Dushmanta, 14.
Duty, Adherence to, 145.
Dwáraká, 29, 134.
Dwípas, 75.

Education, Kshatriya, 141.
Ekachakra, 23.
Exaggerations of the Mahábhárata, 146.

Falsehood, when justifiable. 94, 113.
Famines, 144.
Female Slaves, 140.
Fever, origin of, 115.
Flesh eating, allowed and forbidden, 119, 142.
Fowler, Story of the, 53.
Fowler and Pigeons, 112.
Frazer, 2.

Gálava, 67.
Gambling, 143.
Gandha-madana, 46.
Gándhárí, 16, 131.
Gandharvas, 16.

Gándíva, 60.
Gangá, 73.
Ganges, 15.
Ganguli, Pandit K. M., 9.
Garuda, 11, 67.
Gautama, 123.
Genealogical Table, 8.
Ghatotkacha, 82, 91.
God, Degrading ideas of, 150.
Gold, Gift of, 111.
Gunakesí, 67.

Hari-Vansa, 138.
Hastin, 15.
Hastinápura, 7.
Hidimvá, 22.
Himavat, 136.
Hiranyapura, 49.
Hiranyavarman, 73.
Harivansa, 138.
Hitopadesa, 111.
Horse-head form. Krishna's, 116.
Horse sacrifice, 121.
Horse, wanderings of sacrificial, 124.
Hospitality fostered, 146.
Householder better than a mendicant, 145.

Ilwala, 44.
Indraprastha, 7, 27.
Irávat, 82.

Jamadagni, 72, 111.
Jambudwípa, 75.
Janamejaya, 10, 137.
Jara, 134.
Jará, 33.
Jarasandha, 26, 31.
Jaratkáru, 10.
Jatásura, 48.
Jayadratha, 55, 90.
Jimula, 59.

Kácha, 13.
Kadru, 11.
Kálí age, evils of, 52.
Kalingas, 79.
Kalki, 52.
Kanika, 24.
Kanka, 58.
Kanwa, 17.
Kapila, 45.
Karna, 20, 56, 95.
Karna-Parva, 93.
Karthikeya, 99.
Kausalya, 18.
Kaustabha jewel, 66.
Kesiní, 42.
Khandava forest, 29.
Kichaka, 59.
Kings, Duties of, 111, 116.
Kírtavírya, 111.
Kripa, 73.
Kripá, 19.
Krishná, 25.
Kritavarman, 93, 131.
Kuntí, 16.
Kurukshetra, 7.
Kuvera, 48.

Lakhita, 109.
Lakshman, 81.
Lópamudrá, 44.
Lotus Lake, 47.

Madra, 17.
Madrí 18.
Maghasandhi, 126.
Mahábhárata, Introduction 1.
Do. Benefit of reading, 138.
Mahádeva, worshipped by Náráyana, 92.
Mahapralaya, 51.
Mahápraschánika-Parva, 135.
Mahat, 113.
Man's sinfulness, 153.
Mánasa, 113.
Manipura, 135.
Manu and the fish, 50.
Márkandeya, 50.
Marutta, 121.
Mathurá, 16.
Mátali, 38, 49.
Matsya, 59.
Mausala-Parva, 132.
Maya, 30.
Menaka, 14.
Mill, J. S. quoted, 136.
Moon, size of, 76.
Mrityu, 114.
Muchukunda, 68.
Mullick, Mr. Bullaram, quoted, 152.
Mungoose at sacrifice, 127.

Nachiketas, 117.
Nágas, 19.
Nahusha, 56.
Nakula, 18.
Nala, 39.
Nárada. 27.
Nara, 52.
Náráyana, 46, 52.
Nishádas, 79.
National Religion, 8, 152.

Oman's Great Indian Epics, 10.
Omens, 74, 132, 133, 147.

Palaces of the Gods, 81.
Pándu, 16, 17.
Parásara, 13.
Parasu-ráma, 66.
Parikshit, 12, 124.
Parnáda, 42.
Pasupata, 38, 49.
Pátála, 45.
Pigeons and Fowler, 112.
Polyandry, 140.
Prabhása, 18, 134.
Pradyumna, 133.
Pramohana weapon, 81.
Prithá, 16.
Promises, false, 150.
Puru, 14.
Purochana, 21.
Puskara, 40.
  Do. Lake, 119.

Ráhu, 11.
Rai, Protap Chandra, 9.
Raivataka Mountains, 29.
Rajushya sacrifice, 31.
Ráma, 55.
Rámáyana and Mahábhárata compared, 4-7.
Rathas, 71.
Rituparna, 42.

Sabha-Parva, 30.
Sacrifice with seeds, 128.
Sagara, King, 45.
Sahadeva, 18.
Sakuni, 33.
Sakuntalá, 14.
Salya, 62, 96.
Samika, 12.
Sammohana weapon, 60.
Samsaptakas, 87, 93.
Sámva, 132.
Samvarta, 121.
Sanjaya, 63, 74.
Sankha, 109.
Sánkhya system, 115.
Sántanu, 15.
Sarmishtá, 13.
Satí, 141.
Sátyaki, 66.
Satyavan, 56.
Satyavatí, 13.
Sarmaka, 51.
Saudása, 123.
Savitri, 56.
Shanti-Parva, 108.
Shesha's austerities, 12.
Shoes, gift of, 117.
Sikhandin, 71, 72.
Sisupála, 33.
Sítá, 55.
Siva, 25, 38, 103.
Skanda, 99.
Snake sacrifice, 12.
Sonless man, fate of, 146.
Soul and Intelligence, 114.
Srinjaya, 109.
Subhadrá, 28.
Sudras? Who are, 114.
Sukra, 13.
Sun, size of, 75.
Sunda, 27.
Súra, 16.
Súrya, 37.
Swargárohana-Parva, 136.
Swetasdwípa, 115.

Takshaka, 12.
Tilak, Mr. quoted, 150.
Tilottamá, 28.
Timingalas, 49.
Tírtha, The Soul the highest, 119.
Tírthas, 43.
Treachery taught, 21, 149.
Trigartas, 87.
Trisiras, 63.
Truth, Greatness of, 113. paltering with, 113; 149.
Turvasa, 13.
Twastri, 44, 63.

Uchchaíshravas, 11.
Udyoga-Parva, 62.
Ugrasena, 122.
Ulúka, 71.
Ulúpí, 28.
Umbrella, gift of, 119.
Upasunda, 27.
Urvasí, 38.
Utanka, 122.
Uttaramanjas, 103.
Uttara, 60.
Uttará, 61.

Vabhru, 132.
Vabhruváhana, 125.
Vaitaraní, 157.
Vajra, 44.
Vaka, 23.
Vana-Parva, 37.
Váranávata, 21.
Varuna's noose, 38.

Vasishtha, 15, 118.
Vasukí, 13, 19.
Vátápî, 44.
Vayu, 31.
Vichitravírya 72.
Vidarbha, 39.
Vidura, 10, 130.
Vikarna, 35.
Vinata, 11.
Vindhya, 1, 5.
Viráta Parva, 58.
Vishnu-Parva, 139.
Vishnu, Thousand Names of, 119.
Visvámitra eats dog's flesh, 112.
Visvakarman, 30.
Vrikodara, 18.
Vritra, 63.
Vyása, 13.

War, the Great, 155.
Wars, frequent, 144.
Wheeler's History of Indiá, 10.
White Island, 115.
Williams, Monier, 1, 3, 4-7, 10.
Women, position of, 140, depravity of 148.

Yadu, 13.
Yádavas, destruction of, 113.
Yamuna, 13.
Yayáti, 13, 67.
Yoga system, 115.
Yudhámanyu, 103.
Yugas described, 51. 75.

PRINTED AT THE S. P. C. K. PRESS, VEPERY, MADRAS—1898.

The Sacred Books of the East Described and Examined.

THE VISHNU PURANA:

AN ABRIDGMENT IS GIVEN,
VERBATIM, FROM THE ENGLISH TRANSLATION
OF H. H. WILSON, PROFESSOR OF SANSKRIT, UNIVERSITY OF OXFORD; WITH AN EXAMINATION OF
THE BOOK IN THE LIGHT OF
THE PRESENT DAY.

FIRST EDITION, 4,000 COPIES.

Madras:
THE CHRISTIAN LITERATURE SOCIETY.
S. P. C. K. PRESS, VEPERY.

1895.

PROSPECTUS.

THE SACRED BOOKS OF THE EAST DESCRIBED AND EXAMINED.

In 1893 what was called the "PARLIAMENT OF RELIGIONS," was held at Chicago, in the United States. One object was to diffuse correct information regarding the religions of the world. Of all subjects religion is the most important: it concerns not only our welfare in this world, but our everlasting happiness in the next. It therefore deserves most careful study. We should not blindly accept the faith of our fathers, but be able to give satisfactory reasons for the adoption of our creed. The Bible says, "Prove all things; hold fast that which is good."

Great facilities are now afforded for inquiry into the religions of the world. The principal books have been translated by scholars who have devoted their lives to their study. Among those available the first place must be given to the magnificent Series of the SACRED BOOKS OF THE EAST, edited by Professor Max Müller; but Trübner's *Oriental Series*, the *Journals of the Asiatic Societies*, and writers like Muir and Griffith, have also contributed valuable materials.

Such works, however, are voluminous and costly, accessible only to a limited number. It is proposed, therefore, to issue popular accounts of the principal books. The plan is to give an explanatory introduction, a correct summary of each work, and remarks at the end reviewing its character. Two, already issued, will give an idea of what is proposed :—

AN ACCOUNT OF THE VEDAS, WITH ILLUSTRATIVE EXTRACTS. 8vo. 166 pp. 4½ Annas. Post-free, 6 Annas.

The principal divisions of the Vedas are described; with life in Vedic times, the gods of the Vedas, the offerings and sacrifices. Through the kind permission of Mr. R. T. B. Griffith, translations of some of the most important hymns in the Rig Veda are quoted in full.

THE VISHNU PURANA. 8vo. 96 pp. 3 As. Post-free, 4 As.

An abridgment is given, *verbatim*, from the English translation of H. H. Wilson, Professor of Sanskrit, University of Oxford; with an examination of the book in the light of the present day.

An account of the UPANISHADS will shortly be published. Through permission of the Bengal Asiatic Society, translations of

three will be given in full, with the notes of Sankar Acharya, and extracts from others.

The following are some other works proposed to be included in the Series :—

THE BRAHMANAS.
THE VEDANTA SUTRAS.
MANU'S CODE.
THE RAMAYANA.
THE MAHABHARATA.
THE TANTRAS.
THE SACRED BOOKS OF THE BUDDHISTS.
AN ACCOUNT OF THE JAINS.
THE ZEND-AVESTA.
THE GRANTH, THE SACRED BOOK OF THE SIKHS.
THE SACRED BOOKS OF THE CHINESE.
THE KORAN.

MADRAS, *March*, 1895.

CONTENTS.

INTRODUCTION.

	Page
The Sacred Books of the Hindus	1
The Puranas	1

VISHNU PURANA.

General View		4

BOOK I.

Chapter		
1.	Invocation, Authorship	5
2.	Creation; the Mundane Egg	5
3.	The Measures of Time	6
4.	Narayana raises the World	6
5.	Creation of the World's Inhabitants	7
6.	Origin of the Four Castes	7
7.	The Mind-born Sons of Brahma, etc.	8
8.	The Origin of Rudra	8
9.	Indra cursed; the Churning of the Ocean ...	9
10.	The Children of the Rishis...	9
11.	Dhruva leaves his Father's Palace	10
12.	Dhruva's Austerities	10
13.	Prithu, the first King of the Earth	10
14.	The Descendants of Prithu	11
15.	Daksha, the son of the Prachetasas	11
16-20.	History of Prahlada	11
21.	Families of the Daityas	12
22.	Government of Creation; Vishnu, everything... ...	13

BOOK II.

Chapter		
1.	Divisions of the Earth...	13
2.	Description of the Earth	14
3.	Description of Bharata-Varsha	15
4.	Description of the other Dwipas	15
5.	Account of Patala and Sesha	16
6.	The different Hells below Patala	16

Chapter		Page
7.	The Seven Spheres	17
8.	Description of the Sun	18
9.	The Planetary System; Rain	19
10.	The Twelve Adityas	20
11.	The Sun identical with Vishnu...	20
12.	Description of the Moon	20
13-16.	Legend of Bharata	21

BOOK III.

Chapter		
1.	The Manus and Manwantaras	22
2.	The Seven Future Manus	22
3.	Division of the Vedas	23
4.	Last Division of the Veda	24
5.	Story of Yajnavalkya	24
6.	The Puranas, etc.	25
7.	Worshippers of Vishnu not subject to Yama	25
8.	The Worship of Vishnu; Duties of the Castes ...	26
9.	Duties of Students, Householders, etc.	26
10.	Marriage, etc.	27
11.	Daily Purifications, etc.	27
12.	Miscellaneous Duties	28
13.	Shraddhas	28
14.	Shraddhas, when most Efficacious	29
15.	Offerings at Shraddhas	29
16.	Things to be offered at Shraddhas	30
17.	The Gods defeated by the Daityas	30
18.	Buddha's false Teaching; Satadhanu	31

BOOK IV.

Chapter		
1.	Origin of the Solar Dynasties	32
2.	Ikshwaku and his Sons	32
3.	The Snake Gods; Birth of Sagara	33
4.	Sons of Sagara; Birth of Rama	34
5.	Nimi. Origin of Sita	35
6.	Kings of the Lunar Dynasty	35
7.	Descendants of Pururavas	36
8.	Dhanwantari	36
9.	Descendants of Raji	37
10.	The Sons of Nahusha...	37
11.	The Yadava Race	38
12.	Descendants of the Yadavas	38
13.	The Syamantaka Gem	38
14.	Descendants of Akrura	39
15.	Wives and Children of Vasudeva	40

Chapter		Page
16-18.	Descendants of Turvasu, etc.	40
19.	Descendants of Puru	40
20.	Descendants of Kuru	41
21-24.	Future Kings; the Kali Yuga	41

BOOK V.

Chapter		
1.	The Earth oppressed by the Daityas	42
2.	Conception of Devaki	43
3.	Birth of Krishna	43
4.	Kansa orders male children to be destroyed	44
5.	Putana killed by Krishna	44
6.	Krishna overturns two Trees	45
7.	Krishna and the Serpent Kaliya	45
8.	The Demon Dhenuka destroyed by Rama	46
9.	The Asura Pralambu destroyed	47
10.	Krishna dissuades from the worship of Indra... ...	47
11.	Krishna holds up the Mountain	48
12.	Indra propitates Krishna	48
13.	Krishna sports with the Gopis	48
14.	Krishna kills Arishta	48
15.	Kansa seeks to kill Krishna	49
16.	Krishna slays Kesin	49
17.	Akrura and Krishna	50
18.	Krishna leaves Gokula	50
19.	Krishna kills Kansa's Washerman	50
20.	Kubju Straightened; the Games; Kansa slain ...	51
21.	Panchajana killed, etc.	52
22.	Mathura besieged	52
23.	Krishna builds Dwaraka; Destruction of Kalayavana...	53
24.	Promise to Muchukunda, etc.	53
25.	The Drunkenness of Balarama	54
26.	Krishna carries off Rukmini	54
27.	Pradyumna kills Sambara	54
28.	Wives of Krishna; Balarama kills Rukmin	55
29.	Krishna kills Naraka and goes to Swarga ...	55
30.	Battle for the Parijata Tree	56
31.	The Parijata Tree taken to Dwaraka, etc. ...	56
32.	Children of Krishna, etc.	57
33.	Fight between Krishna and Siva	57
34.	Krishna destroys Paundraka, and burns Kasi... ...	58
35.	Balarama drags the city of Hastinapura	58
36.	Balarama destroys Dwivida	59
37.	Destruction of the Yadavas	59
38.	Arjuna burns the dead, etc	61

BOOK VI.

Chapter		Page
1.	The Four Ages, Kali Age	61
2.	Redeeming Properties of the Kali Age	62
3.	The different kinds of Dissolution	62
4.	Explanation of Dissolution	63
5.	Mukti; the Evils of Life	64
6.	Means of attaining Liberation	65
7.	Yoga Exercises; Liberation	66
8.	Summary of the Purana: Merit of hearing it... ...	66

THE PURANA EXAMINED.

Authorship 67
Geography of the Purana 67
Astronomy of the Purana 69
The Boar Incarnation 70
Supposed Dissolutions 70
Degrading Ideas of God 71
Divine Sanction claimed for Caste 73
Ceremonialism... 74
The False Promises in the Purana 74
False Belief in the Power of Curses and Austerities 75
The Indian Intellect dwarfed by Hinduism 75
Encouragement of Shraddhas 76
Yoga 77
Real Origin of the Purana 78
The True Incarnation 78
The Claims of Christianity to Consideration... 79

List of Publications for Indian Readers 81

THE VISHNU PURANA.

INTRODUCTION.

The Sacred Books of the Hindus.

The Hindu sacred books are divided into two great classes, called *Sruti* and *Smriti*. *Sruti*, which means 'hearing,' denotes direct revelation; *Smriti*, 'recollection,' includes the sacred books which are admitted to have been composed by human authors.

Under *Sruti*, are included the Vedas and Brahmanas. The Upanishads are also generally classed with them.

Under *Smriti*, are included the Vedangas, the Sutras, Ramayana, Mahabharata, Puranas, the Dharma-Sastras, especially the works of Manu, Yajnavalkya, and other law-givers.

Theoretically the Sruti rank above the Smriti, but *practically* custom is the highest authority, at times overriding both Sruti and Smriti.

THE PURANAS.

Purana means 'old': hence an ancient legend or tale of olden times. The Puranas were composed a considerable time after the epic poems. The epics treat of the legendary actions of heroes as mortal men; the Puranas celebrate them as gods, representing a later and more extravagant development of Hinduism. Amara Sinha, the ancient Sanskrit lexicographer, defines a Purana as a work which has five distinguishing topics:—(1.) The creation of the universe; (2.) Its destruction and renovation; (3.) The genealogy of gods and patriarchs; (4.) The reigns of the Manus, forming the periods called Manwantaras; (5.) The history of the Solar and Lunar races of kings." These are the Pancha-lakshanas, or distinguishing marks, but no one of the Puranas answers exactly to the description; some show a partial conformity to it, others depart from it very widely. The Vishnu Purana is the one which best accords with the title.

The Puranas are all written in verse, and their invariable form is that of a dialogue between an exponent and an inquirer, interspersed with the dialogues and observations of other individuals. They vary greatly in length.

The Puranas are 18 in number, and in addition to these there are 18 Upa Puranas or subordinate works. Of most of the latter, little is known; the greater number are not procurable.

The following brief account of the Puranas is abridged from Professor Wilson's Introduction to the Vishnu Purana.

1. Brahma Purana.—This always stands first, for which reason it is sometimes called the Adi Purana. It claims to have been revealed by Brahma to Daksha. Its main object is the promotion of the worship of Krishna as Jagannath. A life of Krishna is given which is, word for word, the same as that of the Vishnu Purana. It contains between 7,000 and 8,000 verses:

2. Padma Purana.—"That which contains an account of the period when the world was a golden lotus (*Padma*), and of all the occurrences of that time, is, therefore called Padma by the wise. It contains 55,000 stanzas." The tone of the Purana is strongly Vaishnava. Siva is represented as explaining to Parvati the nature and attributes of Vishnu, and in the end the two join in the adoration of that deity.

3. Vishnu Purana.—This will be described in full hereafter.

4. Vayu Purana.—"The Purana in which Vayu has declared the laws of deity, in connection with the Sweta Kalpa, and which comprises the Mahatmya of Rudra, is the Vayu Purana. It contains 24,000 verses." It is devoted to the praise of Siva, and is sometimes called the Siva Purana.

5. Bhagavata Purana.—Of all the Puranas this has probably exercised the greatest influence over the Hindus. It is so named from being devoted to the glorification of Bhagavata or Vishnu. The most popular part is the tenth book, which describes in detail the history of Krishna, and has been translated into most of the Indian vernaculars. The Hindi version is well known as the *Prem Sagar*, or 'Ocean of Love.' The composition of the Purana has been ascribed to the Grammarian Vopadeva.

6. Narada Purana.—This professes to give the duties which Narada has described to have been observed in the Brihat Kalpa. It is a modern compilation, intended to support the doctrine of *bhakti* or faith in Vishnu.

7. Markandeya Purana.—This Purana is related in the first place by Markandeya, and in the second by certain fabulous birds profoundly versed in the Vedas, who show their knowledge in answer to the questions of the sage Jaimini. It consists chiefly of legends. In the Durga Mahatmya section the victories of the goddess over Asuras are detailed. It is read daily in the temples of Durga, especially at the great festival of Bengal, the Durga Puja. There is an English translation by Dr. K. M. Banerjea.

8. Agni Purana.—This professes to have been communicated by Agni, the deity of fire, to the Muni Vasistha, for the purpose of instructing him in the knowledge of Brahma. Though intended to glorify Siva, it contains chapters on law, war, medicine, grammar, &c. It is comparatively modern.

9. Bhavishya Purana.—The name implies that this should

be a book of prophecies, foretelling what will be (bhavishyati); but it is principally a manual of rites and ceremonies. It contains about 7,000 stanzas. There is a continuation of it, about the same size, called the Bhavishyottora Purana.

10. Brahma-vaivartta Purana.—This is a modern Purana, belonging to the sect of the worshippers of the juvenile Krishna and Radha. It contains tiresome descriptions of Vrindavan and Goloka, with endless repetitions of prayers. It contains about 18,000 stanzas.

11. Linga Purana.—"Where Maheswara, present in the Agni Linga, explained virtue, wealth, pleasure, and final liberation at the end of the Agni Kalpa." It contains 11,000 verses. The appearance of a great fiery Linga is described, and there are legends intended to do honour to Siva under various forms. All is mystical.

12. Varaha Purana.—This Purana is narrated by Vishnu in the Varaha or boar incarnation to the personified Earth. It contains about 10,000 stanzas. It is chiefly occupied with forms of prayer and observances addressed to Vishnu, interspersed with legends. Descriptions are given of Vaishnava Tirthas, or places of pilgrimage.

13. Skanda Purana.—"The Skanda Purana is that in which the six-faced deity (Skanda) has related the events of the Tatpurusha Kalpa." It is said to contain 81,800 stanzas. In a collective form the work has no existence; there are only fragments. The Kasi Khanda, containing 15,000 stanzas, gives a description of the temples of Siva in Benares, and contains numerous legends explanatory of its merits. The Utkala Khanda gives an account of the holiness of Orissa.

14. Vamana Purana.—This contains an account of the dwárf incarnation of Vishnu, and extends to about 7,000 stanzas. It is little else than a succession of Mahatmyas, illustrating the sanctity of certain holy places. It divides its homage between Vishnu and Siva.

15. Kurma Purana.—This is said to contain the explanations which Vishnu gave in the form of the tortoise, but the contents do not agree with this description. The name being an Avatara of Vishnu, it might be expected to be a Vaishnava work; but it is always classed as Siva.

16. Matsya Purana.—"That in which, for the sake of promulgating the Vedas, Vishnu, in the beginning of a Kalpa, related to Manu the events of seven Kalpas." An account is given of Manu's flood. It contains about 15,000 stanzas. Many of the chapters are the same as parts of the Vishnu and Padma Puranas. Although a Saiva work, it is not exclusively so.

17. Garuda Purana.—The name is a misnomer. The greater part is occupied with descriptions of sacred places, treatises on astrology, palmistry, precious stones, and medicine.

18. Brahmanda Purana.—This work is not procurable in a collective form, but is represented by a variety of Khandas and Mahatmyas, professing to be derived from it. The Adhyatma Ramayana, a very popular work, is considered to be a part of this Purana.

The Puranas vary greatly in length. Some of them specify the number of stanzas which each of the 18 contains. The total is said to be 400,000 slokas or 1,600,000 lines. These are fabled to be but an abridgment, the whole amount being a crore of stanzas. The Skanda is the longest with 81,000 verses; the Brahma and the Vamana, the shortest, with about 7,000 verses each.

The Vayu Purana, supposed to be one of the oldest, may date as far back as the 6th Century A.D.: some of the others may be as late as the 13th Century or even the 16th Century.

Upa Puranas.—Of these 18 are enumerated. In the few instances which are known, they differ little in extent or subject from some of those to which the title of Purana is ascribed. One or two may be briefly noticed.

The Siva Upa Purana contains about 6,000 stanzas. "Teach us," said the Rishis, "the rules of worshipping the Linga, and of the god of gods adored under that type; describe to us his various forms, the places sanctified by him, and the prayers with which he is addressed." The work professes to answer these questions.

The Kalika Purana contains about 9,000 stanzas, recommending the worship of Siva's wife in one or other of her manifold forms. It belongs therefore to the Sakti modification of Hindu belief.

VISHNU PURANA.

General View.

The Vishnu Purana is one of the best known of the Puranas. It has been translated into English, with copious notes, by Professor Wilson. There is also a translation, edited by Babu Manmatha Nath Dutt, M.A.

The work is divided into six Books, which are subdivided into Chapters.

Book I. contains chiefly an account of the Creation of the Universe, with certain legends, like that of Prahlada.

Book II. describes the earth, the different hells, the planets, the sun, and moon, with the legend of Bharata.

Book III. gives an account of the Manus and Manwantaras; the divisions of the Vedas, the performance of Sraddhas, &c.

Book IV. contains an account of the Solar and Lunar Dynasties, ending with the coming of Vishnu as Kalki.

Book V. is mainly devoted to the history of Krishna; his death denoting the commencement of the Kali Yuga.

Book VI. Treats of the Kali Yuga, the three different kinds of dissolution, and the means of liberation.

Each Book will now be reviewed, somewhat in detail.

BOOK I.

This Book is divided into 22 Chapters, the principal contents of which will be noticed in turn.

Chap. 1. Invocation, Authorship.

The Purana begins with, "OM! Glory to Vasudeva." Vasudeva grammatically denotes son of Vásudeva, from whom Krishna was descended; but the Purana derives it from *Vas*, 'abiding,' 'dwelling.' He in whom all things abide. Vishnu is invoked as possessed of the three *gunas*, *Satwa*, goodness, *Rajas*, passion, *Tamas*, darkness; the cause of creation, preservation, and destruction. The author says, 'I will narrate a Purana equal in sanctity to the Vedas.

The Purana is supposed to be communicated by Parasara, a disciple of Kapila and grandson of Vasishtha, to his disciple Maitreya. The latter puts a number of questions about creation and dissolution, the situation and extent of the earth and solar system, the history of the gods, sages, and kings; the duties of Brahmans, &c.

Parasara professes to give an account of them as originally imparted by Brahma in answer to the questions of Daksha. In the last chapter a different statement is made about the origin and transmission of the Purana.

Chap. 2. Creation; the Mundane Egg.

The chapter begins with praise to Vishnu, who is called Hiranyagarbha (a name of Brahmá as born from a golden egg), Hari, and Sankara (Siva), the creator, preserver, and destroyer of the world.

Purusha (spirit), is the first form of the supreme. Pradhana (matter) is the chief principle, called by the sages also Prakriti. Intellect is first developed, which becomes threefold as affected by the qualities of goodness, passion, and darkness. The qualities which reside in the five elementary substances are in ether, sound; air, touch; light, heat; water, taste; earth, smell.

The elements, combined with Intellect and the rest, formed an egg which gradually expanded like a bubble in the water. This vast egg, compounded of the elements and resting on the waters, was the natural abode of Vishnu in the form of Brahma. Its

womb, vast as the mountain Meru, was composed of the mountains; and the mighty oceans were the waters that filled its cavity. In that egg were the continents, and seas and mountains, the planets and divisions of the universe, the gods, demons, and mankind.

Affecting the quality of activity, Hari becoming Brahmá, engaged in the creation of the universe. Vishnu, with the quality of goodness, preserves created things through successive ages till the close of a period turned a Kalpa; when the same mighty deity, Janarddana (worshipped by man), invested with the quality of darkness, assumes the awful form of Rudra, and swallows up the universe. Having thus devoured all things, and converted the world into one vast ocean, the Supreme reposes upon his mighty serpent couch amidst the deep. He awakes after a season, and again, as Brahma, becomes the author of creation.

Thus the one only god, Janarddana, takes the designation of Brahmá, Vishnu, and Siva, accordingly as he creates, preserves or destroys.

Chap. 3. The Measures of Time.

The different measures of time from a Kashtha, equal to 15 twinklings of the eye; up to a hundred years of Brahma are described. Thirty Kashthas make a Kala, and 30 Kalas one Muhurtta; 30 Muhurttas constitute a day and night of mortals; 30 such days make a month. Six months form an Ayana, and two Ayanas a night and day of the gods. Twelve thousand divine years, each composed of (360) such days, constitute the period of the 4 Yugas. They are thus distributed: the Kreta age has 4000 divine years; the Treta 3000; Dwapara 2000; and the Kali 1000. The four ages constitute a great age. A thousand such aggregates are a day of Brahma, and 14 Manus reign within that term. A Manwantara is equal to 71 times the number of years contained in the 4 yugas, with some additional years. This is the duration of a Manu, 4,320,000 years. Fourteen times this period constitutes a day of Brahma. At the end of this day a dissolution of the universe occurs. Brahma sleeps for a night equal to his day; at the close of which he creates anew. Of such days and nights is a year of Brahma composed; and a hundred such years constitute his whole life. One half of his existence has expired.

Chap. 4. Narayana raises the World.

The name *Narayana* is thus explained: "The waters are called Nárá, because they were the offspring of Nara (the supreme spirit); and as in them his first (ayana) progress (in the character of Brahmá) took place, he is thence named Narayana (he whose place of moving was the waters).

Narayana being desirous to raise the earth, as in preceding Kalpas he had assumed the form of a fish or tortoise, soon this took

the figure of a boar, and plunged into the ocean. When the goddess Earth saw him thus descending, she adored him devoutly. Thus hymned by the earth, the mighty boar uplifted upon his ample tusks the earth from the lowest regions. Placed on the summit of the ocean, it floats like a mighty vessel, and from its expansive surface does not sink beneath the waters. Then having levelled the earth, the great eternal deity divided it into portions by mountains. He constructed in like manner the 4 (lower) spheres, earth, sky, heaven, and the sphere of the sages (Maharloka).

Chap. 5. Creation of the World's Inhabitants.

Maitreya said, "Now unfold to me, Brahman, how that deity created the gods, sages, progenitors, demons, men, animals, trees, and the rest, that abode on earth, in heaven or in the waters; how Brahma at creation made the world with the qualities, the characteristics, and the forms of things."

Two or three conflicting accounts are given of Creation. The following is the last, and goes more into detail.

Brahma being desirous of creating the 4 orders of beings termed gods, demons, progenitors, and men, collected his mind into itself. While this concentrated, the quality of darkness pervaded his body; and thence the Asurs were first born from his thigh. Continuing to create, but assuming a different shape, he experienced pleasure; and thence from his mouth proceeded the gods endowed with the quality of goodness. The form abandoned by him became day, in which the good quality predominates; and hence by day the gods are most powerful, and by night the demons. Thinking of himself as the father of the world, the pitris were born from his side. Assuming the quality of passion, men were produced, in whom foulness predominates.

Next Brahma in darkness put forth beings of hideous aspects. Those beings hastened to the deity—some who exclaimed, "Oh preserve us" were called Rakshasas (from *raksha*, to preserve). Others who cried out, "Let us eat," were called Yakshas (from *yaksha* to eat). Beholding them so disgusting, the hairs of Brahma were shrivelled up, and falling from his head they became serpents. Birds he formed from his vital vigour; sheep from his heart; goats from his mouth; kine from his belly and sides; and horses, elephants, deer, camels and other animals from his feet; whilst from the hairs of his body sprang herbs, roots and fruits.

From his eastern mouth Brahma created the Rig-Veda; from his southern mouth, the Yajur Veda; from his western mouth, the Sama Veda; and from his northern mouth, the Atharva Veda.

Chap. 6. Origin of the Four Castes.

Brahma desirous of creating the world, there sprang from his mouth beings especially endowed with the quality of goodness;

others from his breast, pervaded by the quality of foulness, others from his thighs, in whom foulness and darkness prevailed; and others from his feet, in whom the quality of darkness predominated. Thus were, in succession, beings of the several castes, Brahmans, Kshatriyas, Vaisyas and Sudras, produced from the mouth, the breast, the thighs, and the feet of Brahma. These he created for the performance of sacrifices. By sacrifices the gods are nourished; and by the rain which they bestow mankind are supported.

The beings who were created by Brahma were at first endowed with righteousness and perfect faith. In their sanctified minds Hari dwelt. After a while that portion of Hari which has been described as one with Kála (time) infused into created beings sin, as yet feeble, though formidable. Sin gaining strength, mortals were afflicted with pain arising from heat and cold and the like. Men next began to employ themselves in manual labour as a means of livelihood, and cultivated grain. Sacrifices were offered daily. Those however, in whose hearts the drop of sin derived from Kala, was still more developed assented not to sacrifices, but reviled both them,—the gods, and the followers of the Vedas.

Chap. 7. The Mind-born Sons of Brahma, etc.

Brahma created several mind-born sons, like himself; namely Brigu, Pulastya, Kratu, Marachi, Daksha, Atri, Vasishtha, etc., the nine Rishis celebrated in the Puranas. Brahma was filled with wrath at their being undesirous of progeny, and from his forehead sprang Rudra, of vast bulk, half male, half female. Brahma said to him "Separate yourself." Then Rudra became two-fold, disjoining his male and female natures, which he multiplied.

Then Brahma created the Manu Swayambhuva, identical with himself, for the protection of created beings; and the female portion of himself he constituted Satarupa, whom the divine Manu took to wife. Their numerous descendants are afterwards mentioned.

Madhusudana is the author of the uninterrupted vicissitude of creation, preservation, and destruction.

Chap. 8. The Origin of Rudra.

In this chapter a different account is given of the origin of Rudra. In the beginning of the Kalpa when Brahma purposed to create a son like himself, a youth of a purple complexion appeared crying. Brahma said to him, "Why dost thou weep?" "Give me a name," replied the boy, "Rudra be thy name," said Brahma. As the boy still wept 7 times, Brahma gave him 7 other names; and to these 8 persons, regions, wives, and posterity belong. The 8 manifestations are Rudra, Bhava, Sarva, Isana, Pasupati, Bhima, Ugra, and Mahadeva. Among their sons were Saturn, Venus, Mars, Hanuman, and Mercury.

Two accounts are given of the origin of Sri or Lakshmi, the

wife of Vishnu. She is said to have been a daughter of Bhrigu, and also to have been born from the sea of milk when it was churned for Amrita. It is explained that the latter was a later birth. Different names are given to her. The chapter concludes thus: "Of gods, animals and men, Hari, is all that is called male; Lakshmi is all that is termed female; there is nothing else than they."

Chap. 9. Indra cursed; the Churning of the Ocean.

Durvasas (ill clothed), a rishi, noted for his irascible temper, presented a garland to Indra. The latter, instead of placing it on his own head, put it on the brow of his elephant, which took hold of it with his trunk and threw it on the ground. Upon this Durvasas said to Indra, "In like manner as thou hast cast the garland I gave thee down on the ground, so shall thy dominion over the universe be whelmed in ruin."

Henceforward the three worlds lost their vigour; all plants withered and died; sacrifices were no longer offered. The Asurs, or Daityas taking advantage of this, attacked the feeble gods, who, overcome in fight, fled with Indra and the rest to Brahma. The gods were recommended to apply to Vishnu. Brahma, as their mouth-piece, first addressed Vishnu, and they followed. Vishnu told them thus:

"Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk, and then taking the mountain Mandara for the churning-stick, the serpent Vasuka for the rope, churn the ocean together for Ambrosia. To secure the assistance of the Daityas, promise to give them an equal portion of the fruit of your associated toil. I will take care that the enemies of the gods shall not partake of the precious draught; that they shall share in the labour alone."

The gods did as commanded. Hari himself, in the midst of the milk sea in the form of a tortoise, served as a pivot for the mountain as it was whirled around. From the ocean thus churned rose the cow Surabhi, Varuni, the goddess of wine, the Parijata tree, the Apsarasas, the Moon, Dhanwantari, the physician of the gods, and Lakshmi.

The Daityas seized the Amrita cup that was in the hand of Dhanwantari, but Vishnu recovered it and delivered it to the gods, by whom it was quaffed. The incensed demons fell upon the gods, but the latter into whom the Amrita had infused new vigour, put the former to flight, and they fled to Pátála. The gods then resumed their reign, and the three worlds prospered.

Chap. 10. The Children of the Rishis.

The wives and children of the mind-born sons of Brahma are enumerated. Only a few can be mentioned. Anasuya, the wife of Atri, was the mother of three sinless sons, Soma (the moon), Dur-

vasas, and the ascetic Dattatreya. Sannati, the wife of Kratu, brought forth 60,000 sages, no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun. The chapter concludes with the words: "He who with faith recapitulates the account, shall never want offspring."

Chap. 11. Dhruva leaves his Father's Palace.

Uttanapada, a son of Manu Swayambhuva, had a son called Uttama, by Suruchi his favourite wife. By Suniti, another queen, he had a son called Dhruva. One day Dhruva saw Uttama sitting on his father's knee, and wished to go beside him. Saruchi, who was present, told him that the place belonged to her son alone. Dhruva, in a passion, went to his mother and complained to her. She vainly tried to soothe him. He told her that he would yet acquire by his own actions glory such as even his father had not enjoyed. Leaving the palace he went for advice to seven munis sitting in a jungle in the neighbourhood. They recommended him to worship Vishnu.

Chap. 12. Dhruva's Austerities.

Dhruva, by severe penance and the worship of Vishnu on the banks of the Yamuna, acquired such power, that the earth could not support his weight. The celestials afraid lest Dhruva should usurp their authority, tried by terrible demons and jackals to disturb his devotions; but with his mind intent upon Vishnu, they were foiled. The gods then went to Vishnu and sought his help.

Vishnu pleased with his worship by Dhruva, appeared to him, and promised to bestow any boon he asked. Dhruva sought an exalted station, superior to all others. Vishnu then raised him to the skies as the pole-star, to sustain the stars and planets, above the sun and moon, as long as the duration of a Kalpa.

Chap. 13. Prithu, the first King of the Earth.

Anga, a descendent of Dhruva, had by his wife Sunithá only one son, named Vena, whose right arm was rubbed by the Rishis, for the purpose of obtaining from it progeny. From the arm of Vena, thus rubbed, sprung a celebrated monarch named Prithu, by whom, in olden time, the earth was milked for the advantage of mankind.

Vena was a wicked monarch who forbade sacrifices to any other than himself. The rishis then fell upon the king, beat him with blades of holy grass and slew him. As robbers then began to plunder, the rishis then rubbed the thigh of Vena—and a black dwarf came out who was called Nishada. His descendants inhabit the Vindhya mountains. The wickedness of Vena being thus expelled, the rishis then rubbed the right arm of Vena, and an illustrious son, named Prithu, was produced. The people beseech-

ing him to grant vegetables, he took his bow and arrows to assail the Earth, who fled from him in the form of a cow. The earth promised to restore vegetation if Prithu would level the earth. Prithu did so, and introduced civilization among his subjects, and was first called Raja. As he had spared the life of the Earth, she was called Prithivi, the daughter of Prithu. Such is the virtue of the tale of Prithu's birth, that those who hear it recited shall be relieved from affliction.

CHAP. 14. THE DESCENDANTS OF PRITHU.

A grandson of Prithu, named Prachinaverhis, married Savarna, the daughter of the ocean, by whom he had ten sons, styled Prachetasas. Prachinaverhis had been enjoined to multiply mankind. For this purpose he told his sons to propitiate Vishnu. Thus instructed by their father, the sons plunged into the depths of the ocean, and with minds wholly devoted to Narayana were engrossed with religious austerities for 10,000 years. At the end of that period Vishnu appeared to them, mounted in Garuda, and gave them the boon which they desired.

CHAP. 15. DAKSHA, THE SON OF THE PRACHETASAS.

Soma the moon, gave the Prachetasas to wife Marisha, the daughter of the woods. Upon her they begot the patriarch Daksha. This great sage obeying the command of Brahma, made movable and unmovable things, bipeds and quadrupeds. Subsequently by his will he gave birth to females, 27 of whom he bestowed on the moon to regulate the course of time. From that period forwards, living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated by the will, by sight, by touch, and by the influence of religious austerities. One of Daksha's descendants was Prahlada.

CHAP. 16—20. HISTORY OF PRAHLADA.

Hiranyakasipu, a grandson of Daksha, chief of the Daityas, through a boon of Brahma, dethroned Indra, and claimed to be lord of the three worlds. The gods fled in disguise. One day when his son Prahlada appeared before his father, he spoke of Vishnu as the supreme lord. To this the king rejoined, "Are you desirous of death, fool, that you give the title of supreme lord to any one whilst I survive?" "Vishnu," said Prahlada, "is the creator and protector, not of me alone, but of all human beings, and even, father, of you." "Away with the wretch," cried the king.

When Prahlada appeared a second time before his father, he again praised Vishnu. The king then ordered his attendants to kill him; but their weapons fell harmless from his body. Next great poisonous snakes were set upon him, but their fangs were broken. The young prince was next assailed by vast elephants,

but their tusks were blunted against his breast. Then said the king, "Let fire consume him," but it was only cool and fragrant. At the request of the Brahmans, the king then liberated his son.

As Prahlada continued to set forth the praises of Vishnu, the king ordered his cooks to mix deadly poison with his food. Prahlada, repeating the name of Vishnu, ate the food without injury. Hiranyakasipu next ordered his magicians to destroy Prahlada by their incantations. Before uttering them, the Brahmans tried to convince Prahlada that he should honour his father as superior to Vishnu. As he would not be persuaded, the priests by their magic raised a female demon who tried to kill Prahlada; but her fiery trident broke on his breast and consumed the priests. At the intercession of Prahlada, Vishnu restored the priests to life.

When Prahlada again in presence of his father praised Vishnu, the king ordered him to be thrown headlong from the summit of his palace, which was many yojanas in height; but he was uninjured by the fall. Samvara, a mighty enchanter, was next ordered to destroy Prahlada, but through Vishnu he was foiled.

Prahlada then went to his teacher, who instructed him in the principles of government. When again he was summoned by the king, again Prahlada extolled Vishnu. Rahu, Bali, and other powerful Asurs were ordered to bind Prahlada, and throw him into the sea. As he floated on the surface of the waters, the Daityas were told to hurl rocks, thousands of miles high, upon him. With mind undisturbed, Prahlada lay at the bottom of the sea, praising Vishnu.

When Prahlada, at the bottom of the sea, meditated that Vishnu was identical with his own spirit, and became one with him, his bonds burst asunder, and putting aside the rocks, he came forth from the sea and praised Vishnu. Vishnu then appeared to Prahlada, and offered to bestow any boon. He then asked pardon for his father, and *mukti* for himself, both of which were granted.

When Prahlada next met his son, he kissed him, and treated him with kindness. After his father had been put to death by Vishnu in the man-lion incarnation, Prahlada became sovereign of the Daityas, and was blessed with a numerous progeny. Finally he obtained exemption from existence.

"Whoever listens to the history of Prahlada is immediately cleansed from his sins."

Chap. 21. Families of the Daityas.

Prahlada had a son named Virochana; whose son was Bali, who had a hundred sons.

Vaiswanara had two daughters who were both married to Kasyapa, and bore him 60,000 distinguished Danavas.

Tamra (the wife of Kasyapa) had six illustrious daughters. Suki, one of them, gave birth to parrots, owls, and crows; Syeni to hawks; Bhasi to kites; Gridhrika to vultures; Suchi to water-fowl; Sugrivi to horses, camels, and asses.

Vinata born to Kasyapa Garuda, the king of the feathered tribes, and the remorseless enemy of the serpent race.

The children of Surasa were a thousand mighty many-headed serpents, traversing the sky. The progeny of Kadru were a thousand powerful many-headed serpents, of immeasurable might, subject to Garuda.

Surabhi was the mother of cows and buffaloes: Ira of trees, shrubs, and every kind of grass; Khasa of the Rakshasas and Yakshas; Muni of the Apsarasas.

Diti prayed for a son who should destroy Indra. One night when he was in her womb, she retired to rest without washing her feet. Indra then with his thunderbolt divided the child into 7 parts, which were afterwards subdivided into 49 deities, called the Maruts (winds).

Chap. 22. Government of Creation, Vishnu, everything.

When Prithu was installed in the government of the earth, Soma was appointed monarch of the stars and planets; Varuna was placed over the waters; Yama was over the Pitris; Airavata, was made king of elephants; Garuda, of birds; Indra of the gods; Sesha became the snake king. All these were but portions of the universal Vishnu. In him, is the whole world interwoven. All kinds of substances, with or without shape, here or elsewhere, are the body of Vishnu. The man who knows these births shall never again experience the afflictions of worldly existence.

"Thus, Brahman, has the first portion of this Purana been duly revealed to you; listening to which expiates all offences. The man who hears this Purana obtains the fruit of bathing in Pushkara lake (near Ajmere in Rajputana) for 12 years in the month Kartik. The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven."

BOOK II.

This Book describes the earth, the different hells, the planets, the sun and moon, with the legend of Bharata.

Chap. 1. Divisions of the Earth.

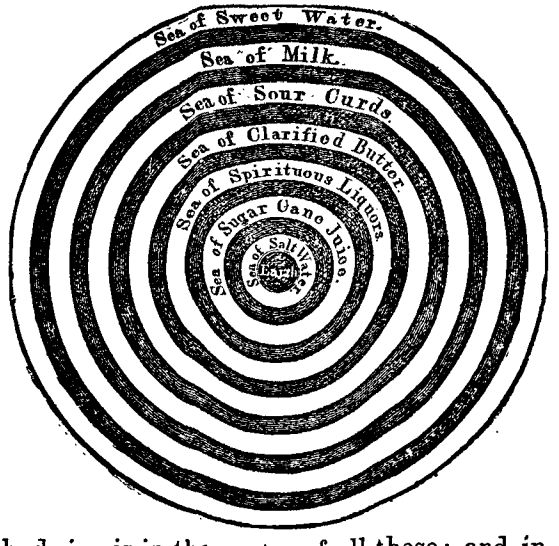
Priyavrata was one of the sons of Swayambhuva Manu. According to the Bhagavata, he drove his chariot 7 times round the earth, and the ruts left by the wheels became the beds of the

oceans, separating it into 7 Dwipas. He gave the 7 Dwipas to 7 of his sons. They were the kings of the earth during the Swayambhuva Manwantara.

Agnidara, the king of Jambudwipa, had 9 sons, amongst whom he apportioned Jambudwipa. He gave to Nabhi the country called Hima, south of the Snowy Mountains. He had a hundred sons, the eldest of whom was Bharata, from whom India was called Bharata-Varsha.

Chap. 2. Description of the Earth.

"The 7 great insular continents are Jambu, Plaksha, Salmali, Kusa, Krauncha, Saka, and Pushkara. They are surrounded severally by 7 great seas, the sea of salt water (Lavana), of sugar-cane juice (Ikshu), of wine (Sura), of clarified butter (Sarpi), of curd (Dadhi), of milk, (Dugdha), and of fresh water (Jala)."



"Jambudwipa is in the centre of all these: and in the centre of this continent is the golden mountain Meru. The height of Meru is 84,000 yojanas; and its depth below the surface of the earth is 16,000. Its diameter at the summit is 32,000 yojanas; and at its base, 16,000; so that this mountain is like the seed cup of the lotus of the earth."

The boundary mountains (of the earth) are Himavan, Hemakuta, and Nishada, which lie south of Meru: and Nila, Sweta, and Sringi, which are situated to the north of it. The two central ranges extend for 100,000 (yojanas) running east and west. Each of the others diminishes 10,000 yojanas as it lies more remote from the centre. They are 2,000 yojanas in height, and as many in breadth,

In the centre is the golden mountain Meru. There are four mountains as buttresses to Meru, each 10,000 yojanas in elevation. On each of these stands severally a Kadamba tree, a Jambu tree, a Pipul and a Vata; each spreading over 1,100 yojanas. From the Jambu tree the insular continent Jambudwipa derives its appellation. The apples of that tree are as large as elephants; when they are rotten they fall on the crest of the mountain, and from their expressed juice is formed the Jambu river, the waters of which are drunk by the inhabitants; and in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay.

On the summit of Meru is the vast city of Brahma, extending 14,000 yojanas; around it are situated the stately cities of Indra and the other regents of the spheres. The capital of Brahma is enclosed by the river Ganges, which issuing from the foot of Vishnu, and washing the lunar orb falls from the skies, and, after encircling the city, divides into four mighty rivers flowing in opposite directions.

Chap. 3. Description of Bharata-Varsha.

The country which lies north of the ocean, and south of the snowy mountains is called Bharata, for there dwelt the descendants of Bharata. It is 9,000 leagues in extent, and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

(Here follows a description of its provinces, rivers, and nations,)

"It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born in Bharata as men."

Chap. 4. Description of the other Dwipas.

In the same manner as Jambudwipa is girt round by the ocean of salt water, so that ocean is surrounded by the insular continent of Plaksha; the extent of which is twice that of Jambudwipa.

In this Dwipa is a fig tree of similar size as the Jambu-tree of Jambu-dwipa; and this Dwipa is called Plaksha after the name of the tree.

(The mountains, rivers and provinces of each Dwipa are described but they are here omitted.)

Plaksha-dwipa is surrounded by Ikshu, the sea of sugarcane juice, of the same extent as the land. Beyond is the Salmala-dwipa, which derives its name from a large Salmali (silk-cotton) tree which grows in it. The Dwipa is surrounded by the Sura sea (sea of wine) of the same extent as itself. The Sura sea is encircled by the Kusa-dwipa which is in every way twice the size of

the preceding. Kusa-dwipa is so named from a clump of Kusa grass growing there. It is surrounded by the sea of ghi, of the same size as the continent. The sea of ghi is encompassed by Krauncha-dwipa, which is twice as large as Kusa-dwipa. Krauncha is surrounded by the sea of curds, of a similar extent; and that again is encompassed by Saka-dwipa. There grows a large Saka (teak) tree.

The Saka-dwipa is encircled by the sea of milk, which is encompassed by the seventh Dwipa, or Pushkara, which is twice the size of Saka-dwipa. A fig tree grows on this Dwipa which is the especial abode of Brahma, and he resides in it, adored by the gods and demons. Pushkara is surrounded by the sea of fresh water, which is of equal extent with the continent it invests.

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extend the Lokaloka mountain, which is 10,000 yojanas in breadth and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is again encompassed by the shell of the egg.

Such, Maitreya, is the earth, which, with its continents, mountains, oceans and exterior shell, is 50 crores of yojanas in extent.

Chap. 5. Account of Patala and Sesha.

The extent of the surface of the earth has thus been described. Its depth below the surface is said to be 30,000 yojanas, each of the seven regions of Patala extending downwards 10,000. These seven are called Atala, Vitala, Nitala, Gabhastimat, Mahatala, Sutala, and Patala. Their soil is generally white, black, purple, yellow, sandy, stony, and of gold. The Muni Narada, after his return from these regions to the skies, declared that Patala was much more delightful than Indra's heaven.

Below the seven Patalas is the form of Vishnu, proceeding from the quality of darkness which is called Sesha. He has a thousand heads; and the thousand jewels in his crests give light to all the regions. Sesha bears the entire world like a diadem upon his head, and he is the foundation on which the seven Patalas rest.

The ancient sage Gargi, having propitiated Sesha, acquired from him a knowledge of astronomy and astrology.

The earth, sustained upon the head of this sovereign serpent, supports in its turn the garland of the spheres, along with their inhabitants, men, demons, and gods.

Chap. 6. The different Hells below Patala.

The names of 28 Narakas or hells are given, but there are said to be many others. The crimes punished in them respectively are stated, but only a few examples can be quoted.

A liar is condemned to the Raurava (dreadful) hell. He who kills a cow or strangles a man, goes to the Rodha hell (or that of obstruction). A drinker of wine goes to the Sukara (swine) hell. A horsedealer falls unto the Taptaloha (red-hot iron) hell. The vile wretch who eats his meal before offering food to the gods, to the pitris, or to guests, falls into the hell called Lalabhaksha (where saliva is given for food). They who rear cats, cocks, goats, dogs, hogs or toads, fall into the Puyavaha hell (where matter flows.) He who wantonly cuts down trees goes to the Asipatravana hell (the leaves of whose trees are swords). Those who apply fire to unbaked vessels (potters) go to the hell termed Vahnijwala (or fiery flame). They who, though mature, are instructed in sacred literature by their children, receive punishment in the hell called Swabhojana (where they feed upon dogs).

Suitable acts of expiation have been enjoined by the great sages for every kind of crime; but reliance upon Krishna is far better than any such expiatory acts, as religious austerity or the like. By addressing his thoughts to Narayana at dawn, at night, at sunset, and midday, a man shall be quickly cleansed from all guilt.

Chap. 7. The Seven Spheres.

Maitreya said: I am now desirous to hear an account of the spheres above the world.

The sphere of the earth extends as far as it is illuminated by the rays of the sun and moon; and to the same extent is the sphere of the atmosphere (Bhuvar loka) spread above it. The solar orb is situated 100,000 leagues from the earth; and that of the moon an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is 200,000 leagues above the lunar mansions. Sukra (Venus) is at the same distance from Mercury. Angaraka (Mars) is as far above Venus; and the priest of the gods (Vrihaspati, or Jupiter) as far from Mars; while Saturn (Sani) is 250,000 yojanas beyond Jupiter. The sphere of the 7 Rishis (Ursa Major) is 100,000 yojanas above Saturn; and at a similar height above the Rishis is Dhruva (the pole star), the pivot or axis of the whole planetary circle.

Above Dhruva, at the distance of a crore of yojanas, lies the sphere of saints, or Mahar loka, the inhabitants of which dwell in it throughout a Kalpa, or day of Brahma. At twice that distance is Jana-loka where the pure-minded sons of Brahma reside. At four times the distance between the last two lies the Tapo-loka (the sphere of penance), inhabited by the deities who are inconsumable by fire. At six times the distance (or 12 crores) is situated Satya-loka, the sphere of truth, the inhabitants of which never again know death.

The world is encompassed on every side and above and below by the shell of the egg of Brahma. Around the outer surface of the shell flows water, for a space equal to 10 times the diameter of the world. The waters, again, are encompassed exteriorly by fire; fire by air, and air by mind; mind by the origin of the elements (Ahankara) and that by Intellect; the last is encircled by the chief Principle, Pradhana, which is infinite. It is therefore called Prakriti.

This Vishnu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists, and in whom it will be resolved. There is nothing besides the illimitable Hari.

Chap. 8. Description of the Sun.

The chariot of the sun is 9,000 yojanas in length, and the pole is of twice that longitude. The axle is 15 millions and 7 lakhs of yojanas long; on which is fixed a wheel, consisting of the everduring year. The chariot has another axle which is 45,500 yojanas long. The short axle, with the short yoke, is supported by the pole-star; the end of the longer axle, to which the wheel of the car is attached, moves on the Manasa mountain. The 7 horses of the sun's car are the metres of the Vedas, Gayatri, Vrihati, Ushnih, Jayati, Trishtubh, Anushtubh, and Pankti.

The glorious sun darts like an arrow on his southern course, attended by the constellations of the zodiac. He causes the difference between day and night, and is the divine vehicle and path of the sages who have overcome the inflictions of the world. Whilst the sun, who is the discriminator of all hours, shines in one continent in midday, in the opposite Dwipas it will be midnight.

The Sun attacked by Rakshasas.—"The night is called Ushá, and the day is denominated Vyushta, and the interval between them is called Sandhya. On the occurrence of the awful Sandhya, the terrific fiends termed Mandehas attempt to devour the sun; for Brahma denounced that curse upon them, that, without the power to perish, they should die every day (and revive by night), and therefore a fierce content occurs daily between them and the sun. At this season pious Brahmans scatter water, purified by the mystical Omkara, and consecrated by the Gayatri, and by this water, as by a thunderbolt, the foul fiends are consumed. When the first oblation is offered with solemn invocations in the morning rite, the thousand-rayed deity shines forth with unclouded splendour. Omkara is Vishnu the mighty, the substance of the three Vedas, the lord of speech; and by its enunciation those Rakshasas are destroyed. The sun is a principal part of Vishnu, and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om. Light effused by the utterance of Omkara becomes radiant, and burns up

entirely the Rakshasas called Mandehas. The performance of the Sandhya (the morning) sacrifice must never therefore be delayed, for he who neglects it is guilty of the murder of the sun. Protected thus by the Brahmans and the pigmy sages called Balakhilyas, the sun goes on his course to give light to the world.

Source and Virtues of the Ganges.—From the third region of the atmosphere, or seat of Vishnu, proceeds the stream that washes away all sin, the river Ganga, embrowned with the unguents of the nymphs of heaven, who have sported in her waters. Having her source in the nail of the great toe of Vishnu's left foot. Dhruva receives her and sustains her day and night devoutly on his head; and thence the seven Rishis practise the exercises of austerity in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four quarters of the earth for its purification. The Sita, Alakananda, Chakshu, and Bhadra are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as the Alakananda was borne affectionately by Mahadeva, upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes. The offences of any man who bathes in this river are immediately expiated, and unprecedented virtue is engendered. Its waters, offered by sons to their ancestors in faith for 3 years, yield to the latter rarely attainable gratification. Men of the twice-born orders, who offer sacrifice in this river to the lord of sacrifice, Purushottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all soil by bathing in its waters, and whose minds are intent on Kesava, acquire thereby final liberation. This sacred stream, heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred yojanas, exclaim, 'Ganga, Ganga,' atone for the sins committed during three previous lives. The place whence that river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Vishnu.

Chap. 9. The Planetary System; Rain.

The form of the mighty Hari, which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun, and stars to turn round also; for all the celestial luminaries are in fact bound to the polar star by aerial cords. The upholder of the porpoise-shaped sphere is the sovereign of all, Janarddana.

Rain.—The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds', which, being composed of smoke, fire, and wind, can retain the waters with which they are charged. When, however, they are broken in pieces by the wind, their watery stores descend, bland, and freed from every impurity by the sweetening process of time.

Chap. 10. The Twelve Adityas.

Between the extreme northern and southern points the sun has to traverse in a year, 180 degrees, ascending and descending. His car is presided over by divine Adityas, Rishis, heavenly singers and nymphs, Yakshas, serpents and Rakshasas (one of each being placed in it in every month).

(The names of those who preside each month are next given). "In this manner a troop of seven celestial beings, supported by the energy of Vishnu, occupies during the several months the orb of the sun. The sage celebrates his praise, and the Gandharba sings, and the nymph dances before him; the Rakshas attend upon his steps, the serpent harnesses his steeds, and the Yakshas trim the reins; the numerous pigmy sages, the Balakhilyas, ever surround his chariot. The whole troop of seven, attached to the sun's car, are the agents in the distribution of cold, heat, and rain, at their respective seasons."

Chap. 11. The Sun identical with Vishnu.

The sun, though identified with the seven beings in his orb, is distinct from them as their chief. The entire and mighty energy of Vishnu, which is called the three Vedas, or Rich, Yajush, and Saman, is that which enlightens the world, and destroys its iniquity. It is that also, which, during the continuance of things, is present as Vishnu, actively engaged in the preservation of the universe, and already as the three Vedas within the sun.

Chap. 12. Description of the Moon.

The chariot of the moon has 3 wheels, and is drawn by 10 horses, of the whiteness of the jasmin, 5 on the right half (of the yoke), 5 on the left. It moves along the asterisms, and in like manner as the sun, is upheld by Dhruva; the cords that fasten it being tightened or relaxed in the same way, as it proceeds on its course. The horses of the moon spring from the bosom of the waters, drag the car for a Kalpa, as do the coursers of the sun.

The radiant sun supplies the moon, when reduced by the draughts of the gods to a single kala, with a single ray; and in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the

waters; for the gods drink the nectar and ambrosia accumulated in the moon during half the month, and from this being their food they are immortal. 36,333 divinities drink the lunar ambrosia. When two digits remain, the moon enters the orbit of the sun, and abides in the ray called Amá; whence the period is termed Amávásya. In that orbit the moon is immersed for a day and night in the water; thence it enters the branches and shoots of trees; and thence goes to the sun. Consequently any one who cuts off a branch or casts down a leaf when the moon is in the trees (the day of its rising invisible) is guilty of Brahmanicide. When the remaining portion of the moon consists of but a 15th part, the pitris approach it in the afternoon, and drink the last portion, that sacred Kala which is composed of Ambrosia, and contained in the two digits of the form of the moon. Having drunk the nectar effused by the lunar rays on the day of conjunction, the Pitris are satisfied, and remain tranquil for the ensuing month.

The Cars of the Planets.—The chariot of Budha (Mercury) the son of Chandra, is drawn by 8 reddish-brown horses of the speed of the wind. The vast car of Sukra (Venus) is drawn by earth-born horses, equipped with a protecting fender and a floor, armed with arrows, and decorated by a banner. The splendid car of Bhauma (Mars) is drawn by 8 horses, of ruby red, sprung from fire. Vrihaspati (Jupiter) has a golden car drawn by 8 pale-coloured horses; the tardy-paced Sani (Saturn) moves slowly along in a car drawn by piebald steeds. Eight black horses draw by the dusky chariot of Rahu. On the Parvas (lunar and solar eclipses), Rahu directs his course from the sun to the moon, and back again from the moon to the sun. The 8 horses of the chariot of Ketu are of a dusky red colour.

In the same manner as the oilman himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air which are circling round a centre.

From the waters, which are the body of Vishnu, was produced the lotus-shaped earth, with its seas and mountains. The stars are Vishnu; the worlds are Vishnu; forests, mountains, regions, rivers, oceans are Vishnu: he is all that is, all that is not.

All the diversities of earth and the rest, are the illusions of the apprehension.

Chaps. 13—16. Legend of Bharata.

King Bharata resided constantly at the sacred place Salagrama. He was ever repeating the names of Vishnu, nothing else did he utter even in his dreams. He abdicated his throne that he might continue constant in meditation to him.

While at his hermitage one day he went to bathe in the river, and there saw a doe, big with young, frightened by a lion. Her

fawn, which was brought forth suddenly, fell into the water and the sage rescued it. He brought the animal up, and becoming excessively attached to it, his meditation was interrupted. In course of time he died, watched by the deer with tears in its eyes, like a son mourning for his father. As he himself expired, he cast his eyes upon the deer, and thought of nothing else. For this misapplied devotion, he was born again as a deer, with the faculty of recollecting his former life. In this form living an austere life, and having atoned for his former error, he was born again as a Brahman. But his person was ungainly, and he looked like a crazy idiot. He discharged servile offices and was a palanquin bearer; but he discoursed deeply upon philosophy, expounding the nature of existence, the end of life, and the identification of the individual with the universal spirit. He also related the story of Ribhu and Nidagha. The latter, the pupil of the former, becomes a prince, and is visited by his preceptor, who explains to him the principles of unity and departs. Ribhu returns to his disciple, and perfects him in divine knowledge. The same course is recommended to the Raja by Bharata, who thereupon obtains final liberation.

Whoever narrates or listens to this history becomes fitted for ultimate emancipation.

BOOK III.

This Book describes the Manwantaras, Divisions of the Vedas, the Duties of the four castes, Shraddhas, &c.

CHAP. 1. THE MANUS AND MANWANTARAS.

"Manu" comes from *man*, 'to think.' It means 'The man.' This name belongs to 14 supposed progenitors of mankind, each of whom holds sway for a period called a Manwantara (*manu-antara*). The age of a Manu is said to be 4,320,000 years.

The first Manu was Swayambhuva, who sprang from Swayambhu, the self-existent.

The Manu who presides over the 7th Manwantara, the present period, is Vaivaswata, the son of the sun.

The names of the first seven Manus are given, with the supposed gods and rishis of each period.

The various forms of Vishnu in the Manwantaras are mentioned. "Because this whole world has been pervaded by the energy of the deity, he is entitled Vishnu, from the root *vis*, 'to enter' or 'pervade;' for all the gods, the Manus, the Rishis, the sons of Manus, the Indras the sovereigns of the gods, all are but the impersonated might of Vishnu.

CHAP. 2. THE SEVEN FUTURE MANUS.

The story of the wives of the Sun is given as below.

Sanjna, the daughter of Visvakarma, was the wife of the sun,

and bore him 3 children, the Manu, (Vaivaswata), Yama, and the goddess Yami. Unable to endure the brightness of her lord, Sanjna gave him Chhaya as his handmaid, and repaired to the forests to practise devout exercises. The sun supposing Chhaya to be his wife Sanjna, begot by her three other children Saturn, another Manu (Savarni) and a daughter Tapati. Chhaya upon one occasion, being offended with Yama, denounced an imprecation upon him, and thereby revealed to Yama and the Sun that she was not in truth Sanjna, the mother of the former. Being further informed by Chhaya that his wife had gone to the wilderness, the Sun beheld her by the eye of meditation engaged in austerities in the figure of a mare. Changing himself into a horse, he rejoined his wife, and begot three other children, the two Aswins and Revanta, and then brought Sanjna back to his own dwelling. To diminish his intensity, Visvakarma placed the luminary on his lathe, to grind off some of his effulgence; and in this manner reduced it an eighth. The parts of the divine Vaishnava splendour residing in the sun, that were filed off by Visvakarma, fell blazing down upon the earth, and the artist constructed of them the discus of Vishnu, the trident of Siva, the weapon of the god of wealth, the lance of Kartikeya, and the weapons of the other gods.

Savarni, the eighth Manu, was succeeded by six others whose names are given.

An entire Kalpa is said to comprise 14 Manwantaras, and it is succeeded by a night of similar duration; during which Janardana having swallowed up the three spheres, sleeps on the serpent Sesha amidst the ocean. Being after that awake, he again creates all things as they were before.

Chap. 3. Division of the Veda.

In every Dwapara (or third) age, Vishnu, in the person of Vyasa, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions. He makes the Vedas fourfold to adapt it to the capacities of mortals.

Twenty-eight times have the Vedas been arranged by the great Rishis in the Vaivaswatar Manwantara in the Dwapara age. In the first Dwapara age the distribution was made by Swayambhu (Brahmá) himself; on the second the arranger of the Veda (Veda-vyása) was Prajapati; in the third Usanas, &c.

The syllable Om is defined to be the eternal monosyllabic Brahma the (Supreme Divinity). The word Brahma is derived from the root Vriha (to increase), because it is infinite, and because it is the cause by which the Vedas are developed. Vasudeva is the same with the supreme spirit, which is Brahma. He, distinguished as consisting of the Vedas, creates the Vedas, and divides them into branches.

Chap. 4. Last Division of the Veda.

The original Veda, in 4 parts, consisted of 100,000 stanzas; and from it sacrifice of 10 kinds proceeded. In the 28th Dwapara age, Vyasa separated the 4 portions of the Veda into 4 Vedas. In the same manner as the Vedas were arranged by him as Vedavyasa, so were they divided in former periods by all the preceding Vyasas. The Vyasa called Krishna Dwaipayana was the deity Narayana; who else could have composed the Mahabharata?

When Vyasa was enjoined by Brahmá to arrange the Vedas, he took 4 persons well read in those works, as his disciples. He appointed Paila reader of the Rich; Vaisampayana of the Yajush; and Jaimini of the Sama-Veda; and Sumantu, who was conversant with the Atharva-Veda.

By dividing the Veda into four parts, Vyasa instituted the sacrificial rite, that is administered by 4 kinds of priests; in which it was the duty of the Adhwaryu to recite the prayers (Yajush) (or direct the ceremony); of the Hotri to repeat the hymns (Richas); of the Udgatri to chaunt other hymns (Sama); and of the Brahman, to pronounce the formulæ called Atharva. Then the Muni, having collected together the hymns called Richas, compiled the Rig-Veda; with the prayers and directions termed Yajushas he formed the Yajur-Veda; with those, called Sama, Sama-Veda; and with the Atharvas, he composed rules for ceremonies.

Chap. 5. Story of Yajnavalkya.

Of the tree of the Yajur-Veda there were 27 branches, which Vaisampayana, the pupil of Vyasa, compiled, and taught to as many disciples. Among these was Yajnavalkya.

One day Yajnavalkya displeasing Vaisampayana, he was commanded to relinquish all that he had learned from him. Yajnavalkya said, "I have had enough; it is no more than this;" upon which he brought up from his stomach the texts of the Yajush he had learned, stained with blood. The other scholars of Vaisampayana, transforming themselves to partridges (Tittiri), picked up the texts which he had disgorged, and which from that circumstance was called Taittiriya.

Vajnavalkya being anxious to recover possession of the texts of the Yajush which he had lost, addressed himself strenuously to the worship of the sun. The sun, eulogized, appeared to the sage in the form of a horse, and said, "Demand what you desire." "Give me," said Yajnavalkya, "a knowledge of those texts of the Yajush, with which even my preceptor is unacquainted." Accordingly the sun imparted to him the texts of the Yajush, which were unknown to Vaisampayana; and because these were revealed by

the son in the form of a horse, the Brahmans who study that portion of the Yajush are called Vajis (horses.)

CHAP. 6. THE PURANAS, ETC.

The chapter first describes the divisions of the Sama-Veda and Atharva Veda.

Vyasa compiled a Puranik Sanhita, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology. He had a distinguished disciple, Suta, also called Romaharshana, and to him the great Muni communicated the Puranas. Then the names of the 18 Puranas follow.

The 4 Vedas, the 6 Angas (or subsidiary portions of the Vedas, viz. Siksha, rules for reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyakarana, grammar; Nirukta, glossarial comment; Chhandas, metre; and Jyotish, (astronomy), with Mimansa (theology); Nyaya (logic); Dharma, (the institutes of law), and the Puranas, constitute the 14 principal branches of knowledge; or they are considered as 18, with the addition of these 4; the Ayur-Veda, medical science (as taught by Dhanwantari; Dhanur-Veda, the science of archery or arms as taught of Bhrigu; Gandharba-Veda, or the drama and the arts of music, dancing, &c., of which the Muni Bharata was the author; and the Artha Sastram, or science of government, as laid down first by Vrihaspati.

CHAP. 7. WORSHIPPERS OF VISHNU NOT SUBJECT TO YAMA.

This universe is everywhere swarming with living creatures, large and small. All these are captives in the chain of acts, and at the end of their existence become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men, and the like; and thus living beings continually revolve. The question is by what acts men may free themselves from subjection to Yama?

A Kalinga Brahman related a story, which had been revealed to him by a sage who remembered his former existence, in a dialogue that occurred between Yama and one of his ministers.

Yama beholding one of his servants with his noose in his hand, whispered to him, "Keep clear of the worshippers of Madhusadana. I am the lord of all men, the Vaishnavas excepted. I was appointed by Brahma to restrain mankind, and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me; for Vishnu is of power to govern and control me. He who through holy knowledge diligently adores the lotus foot of that Hari, who is reverenced by the gods, is released from all the bonds of sin; and you must avoid him as you would avoid fire fed by oil."

Chap. 8. The Worship of Vishnu; Duties of the Castes.

The supreme Vishnu is propitiated by a man who observes the institutions of caste, order, and purificatory practices: no other path is the way to please him.

The Brahman should make gifts, should worship the gods with sacrifices, should be assiduous in studying the Vedas, should perform ablutions and libations with water, and should preserve the sacred flame. For the sake of subsistence he may offer sacrifices on behalf of others, and may instruct them in the Sastras; and he may accept presents of a liberal description in a becoming manner. He must ever seek to promote the good of others, and do evil to none.

The Kshatrya should cheerfully give presents to Brahmans, perform various sacrifices, and study the scriptures. His especial sources of maintenance are arms, and the protection of the earth, Brahmá, the great parent of creation, gave to the Vaisya the occupations of commerce and agriculture, and the feeding of flocks and herds, for his means of livelihood. Sacred study, sacrifice, and donation are also his duties, as is the observance of fixed and occasional rites.

Attendance upon the three regenerate castes is the province of the Sudra, and by that he is to subsist, or by the profits of trade, or the earnings of mechanical labour. He is also to make gifts; and he may offer the sacrifices in which food is presented, as well as obsequial offerings.

In times of distress the peculiar functions of the castes may be modified.

Chap. 9. Duties of Students, Householders, etc.

When the youth has been invested with the thread of his caste, let him diligently prosecute the study of the Vedas in the house of his preceptor, leading a life of continence. In the morning Sandhya, he is first to salute the sun; in the evening, fire; and then to address his preceptor with respect. He must stand when his master is standing; he must never sit, nor walk, nor stand when his teacher does the reverse. Let him eat the food he has collected as alms, when permitted by his teacher. Let him bathe in water which has first been used for the preceptor's ablutions; and every morning bring fuel and water, and whatsoever else may be required.

When the scriptural studies have been completed and dismissal has been received from the Guru, let the regenerate man enter into the order of the householder; and taking into himself, with lawful ceremonies, house, wife, and wealth, discharge to the best of his ability the duties of his station. He should satisfy the pitris with funeral cakes; the gods with oblations; guests with hospitality; the progenitors of mankind with progeny; the spirits

with the residue of oblations; and all the world with words of truth. A guest disappointed by a householder, who turns away from his door, transfers to the latter all his own misdeeds, and bears away his religious merit.

When the householder arrives at the decline of life, let him consign his wife to the care of his sons, and go himself to the forests. Let him there subsist upon leaves, roots, and fruits, and sleep upon the ground. He must beg alms and present food to all creatures. The sage who follows these rules and leads the life of a hermit consumes like fire all imperfections, and conquers for himself the mansions of eternity.

The fourth order is that of the mendicant. Let the wandering mendicant call nothing his own, and suppress desire, anger, covetousness, pride, and folly.

Chap. 10. Marriage, etc.

When a son is born let his father feed a couple of Brahmans, seated with their faces to the east; and according to his means offer sacrifices to the gods and pitris. Let him present to the pitris balls of meal mixed with curds, barley, and jujubes. Next upon the tenth day after birth, let the father give a name to his child; the first term of which shall be the appellation of a god, the second of a man. After this and the succeeding initiatory rites, the purified youth is to acquire religious knowledge in the mode that has been described, in the dwelling of his spiritual guide.

When he has finished studies, he may take a wife, he may remain as a student, he may become a hermit or a religious mendicant.

If he marry, he must select a maiden who is of a third of his own age. He must not marry a girl who is vicious or unhealthy; one who has been ill brought up; who has a beard; who croaks like a raven; one who is a dwarf, or who is very tall; &c.

The forms of marriage are eight. The Paisacha, the last, is the worst.

Chap. 11. Daily Purifications, etc.

Let the wise man awake about two hours before sunrise and meditate. Having risen, he must offer adorations to the sun; and then, in the south-east quarter, remote from the village attend to the calls of nature. A wise man will never void his urine on his own shadow, nor on the shadow of a tree, &c. Excrements should not be passed in a ploughed field, or pasturage, &c. By day let him void them with his face to the north, and by night with his face to the south. One handful of earth is sufficient for purification after voiding urine; three after passing ordure; then ten handfuls are to be rubbed over the left hand, and seven over both hands. Let him then rinse his mouth with pure water, cleanse his feet,

washing them well with water. He is to drink water then three times, and twice wash his face with it; and next touch with it his head, the cavities of the eyes, ears, and nostrils, the forehead, the nostrils, the heart. Having finally washed his mouth, a man is to clean and dress his hair and to decorate his person before a glass.

Before all established rites the householder should bathe, clad in clean clothes, he should scatter water thrice to gratify the gods, as many times to please the Rishis, once to propitiate Prajapati, and thrice to satisfy the pitris.

Having rinsed his mouth, he is to offer water to the sun, touching his forehead with his hands joined, and offer prayer. He is then to perform the worship of the house, presenting to his tutelary deity water, flowers, and incense. Having worshipped the domestic deities, he will cast some rice on a clean spot of ground, as an offering to gods, demons, ants, and all other creatures.

Guests are to be received with hospitality. Food is also to be given, to Brahmans and mendicants. The sin of want of hospitality at night is eight times greater than during the day.

Minute directions are given about food, and about retiring to rest.

Chap. 12. Miscellaneous Duties.

Let a respectable householder ever venerate the gods, cows, Brahmans, saints, aged persons, and holy teachers. Let him observe the two daily Sandhyas, and offer oblations to fire. Let him never appropriate another's property, nor address him with the least unkindness. Let him never associate with immoral persons. Let not a prudent man enter into contention.

Let not a man treat women with disrespect, nor let him put entire faith in them. He who is a worshipper of the gods and sages, who gives cakes and water to the pitris, and who exercises hospitality, obtains the highest rewards after death.

Chap. 13. Shraddhas.

Obsequial rites are of three descriptions, initiative, intermediate, and subsequent. The first are those which are observed after the burning of the corpse until the touching of water, &c., (or until the cessation of uncleanness.) The intermediate ceremonies are the Shraddhas called Ekoddishta, which are offered every month; and the subsequent rites are those which follow the Sapindikarana, when the deceased is admitted among the ancestors of his race; and the ceremonies are thenceforth general or ancestral. The first set of rites are to be performed by the kindred of the father or mother, whether connected by the offering of the cake or of water, by the associates of the deceased, or by the prince who inherits his property. The first and last rites are both to be performed by sons and other relations, and by daughter's sons and their sons; and so

are the sacrifices on the day of the person's death. The last class, or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies.

CHAP. 14. SHRADDHAS WHEN MOST EFFICACIOUS.

A householder should offer a voluntary sacrifice at eclipses of the sun and moon or on dreaming unlucky dreams. The Pitris derive satisfaction for 8 years from ancestral offerings upon the day of new moon when the star of the conjunction is Anuradha, Visakha or Swati; and for 12 if it is Pvshya, Ardra or Punarvasu. A Shraddha on the third day of the month Vaisakha and the ninth of Kartika in the light fortnight, contents the Pitris for a thousand years. Food and water presented when the asterism Dhanishtha is combined with the day of new moon, content the Pitris for 10,000 years; whilst they repose for a whole age when satisfied by offerings made on the day of new moon when Ardra is the lunar mansion.

He who, after having offered food and libations to the Pitris, bathes in the Ganges, Satlej, Vipasa, Saraswati, or the Gomati at Naimisha, expiates all his sins. The Pitris say, 'Prosperous and affluent shall that man ever be, who in honour of us gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents; or who, with faith, humility, entertains them with food, according to his means, at proper seasons.'

CHAP. 15. OFFERINGS AT SHRADDHAS.

The Brahmans who should be fed at ancestral ceremonies are first described. Men of bad character should not be invited.

First, let the householder offer oblations to his maternal grandfather, together with the worship of the Visvadevas. Let him feed the Brahmans who are appropriated to the gods and to maternal ancestors with their faces to the north; and those set apart for paternal ancestors, and ancestors in general, with their faces to the east. Let him who is acquainted with the ritual offer a libation to the gods with water and barley, having presented to them flowers, perfumes, and incense. Let him offer the same to the Pitris, placed upon his left.

The sacrificer is then to offer food without salt or seasoning, to fire, three several times exclaiming first, 'To fire, the vehicle of the oblations to the manes, Swaha.' Afterwards presenting the Brahmans with choice viands, well-dressed and seasoned, and abundant, he is to request them civilly to partake of them.

Having next recited the prayer for the discomfiture of malignant spirits and scattered sesamum seeds upon the ground, the Brahmans who have been fed are to be addressed, in common with the ancestors of the sacrifices, in this manner: 'May my father, grandfather, and great grandfather, in the person of these Brah-

mans receive satisfaction. May my father, grandfather, and great-grandfather derive nutriment from these oblations to fire. May my father, grandfather, and great grandfather derive satisfaction from the balls of food placed by me on the ground! May my maternal grandfather, his father and his father also enjoy contentment from my offerings. May all the gods experience gratification, and all evil beings perish.

When the Brahmans have eaten sufficiently, the householder, may place upon the ground balls made of boiled rice and condiments, along with sesamum seeds, for his paternal and maternal ancestors. Then he is to give the Brahmans gifts according to his power, soliciting their benedictions with the exclamation, 'Swadha!' After dismissing the paternal ancesters, the gods, the maternal ancestors, and the Brahmans, the householder will take his own meal along with his friends.

The Visvadevas and paternal and maternal ancestors, and the living members of a man's family are all nourished by the offerer of ancestral oblations.

Chap. 16. Things to be offered at Shraddhas.

Ancestors are satisfied for a month with offerings of rice or other grain, with ghi, with fish, or the flesh of the hare, of birds, of the hog, the goat, the deer, the sheep, or with the milk of the cow, and its products. They are for ever satisfied with flesh, and with that of the long-eared white goat in particular. On the other hand the householder must not offer millet, nor lentils, nor gourds, nor onions, nor salt. If an obsequial rite is looked at by an outcast, a heretic, by a cock, a monkey, a woman in her courses or pregnant, by an unclean person, neither gods nor pitris will partake of the food. The ceremony should therefore be performed in a spot carefully enclosed. Let the performer cast sesamum on the ground, and drive away malignant spirits.

This song of the Pitris was heard by Ikshwaku, the son of Manu: "Those of our descendants shall follow a righteous path who shall reverently present us with cakes at Gaya. May he be born of our race who shall give us offerings on the 13th of Bhadrapada and Magha; or when he performs any domestic ceremony accompanied by donations to the Brahmans!"

Chap. 17. The Gods defeated by the Daityas.

Ancestral rites are not to be looked upon by heretics or apostates. The Rig, Yajur, and Sama Vedas constitute the triple covering of the several castes, and the sinner who throws this off is said to be naked (or apostate).

There was formerly a battle between the gods and Daityas for the period of a divine year, in which the gods were defeated by the demons under the command of a son of Hiranyakhasipu. The

discomfited deities fled to the northern shore of the milky ocean, where engaging in religious penance, they glorified Vishnu.

Upon the conclusion of their prayers, the gods beheld Hari, armed with the shell, the discus, and mace, riding on Garuda. Prostrating themselves before him, they said, "Have compassion upon us, O lord and protect us. The Daityas have seized upon the three worlds, and appropriated the offerings which are our portion. Do thou instruct us in some device by which we may be able to exterminate the enemies of the gods."

The mighty Vishnu then emitted from his body an illusory form, which he gave to the gods, saying, "This deceptive vision shall wholly beguile the Daityas, so that, being led astray from the path of the Vedas, they may be put to death."

CHAP. 18. BUDDHA'S FALSE TEACHING; SATADHANU.

This illusory form was Buddha: assuming the appearance of a naked mendicant, he addressed the Daityas engaged in ascetic penances. "The duties that I will teach you are the secret path to liberation; there are none beyond or superior to them." So the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor. The Vedas were in a short time deserted by most of the Daitya race. Some spoke evil of the sacred books; some blasphemed the gods. "If an animal slaughtered in religious worship is thereby raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim?"

When the Daityas had thus declined from the path of holy writings, the deities took courage, and gathered together for battle. The Daityas having discarded the armour of religion were slain by the gods who had adhered to the righteous path.

One day a king, named Satadhanu, and his wife Saivya, a woman of great virtue, after fasting and bathing in the Bhagirathi, met a heretic on the way home. The king spoke to him, but Saivya cast her eyes on the sun. After a time the king died, and his wife ascended the funeral pile.

In consequence of the fault committed by Satadhanu by speaking to a heretic when engaged in a solemn fast, he was born as a dog. His wife was born as the daughter of the Raja of Kasi, with a knowledge of the events of her pre-existence. His father wished to marry her, but she always refused. With the eye of divine intelligence she recognised her former husband in a dog and placed upon his neck the bridal garland, accompanying it with the marriage rites and prayers. The Raja was successively born as a jackal, wolf, vulture, crow, peacock, and at last as the son of a person of distinction. He and his former wife were married, and upon his father's decease, Satadhanu reigned over the country of Videha.

When he died in battle, Saivya again mounted the funeral pile, and both ascended to heaven.

Such is the sin of conversing with a heretic.

BOOK IV.

This Book contains an account of the Solar and Lunar Dynasties.

Chap. 1. Origin of the Solar Dynasties.

From the right thumb of Brahma was born the patriarch Daksha; his daughter was Aditi, who was the mother of the sun. The Manu Vaivaswata was the son of the celestial luminary, and his sons were Ikshwaku, Nriga, Drishta and others. Manu before their birth being desirous of sons, offered sacrifice, but the rite being deranged, a daughter, Ila, was produced. Through the favour of the divinities, however, her sex was changed, and she became a man, named Sudyumna. Subsequently from the effects of a curse she again became a woman, and was married to Budha, son of the deity of the moon. She had by him a son called Pururavas. Through the favour of Vishnu, Ila once more became Sudyumna, in which character he had three sons Utkala, Gaya, and Vinata.

The sons of Manu had numerous descendants. One of them, named Raivata, had a very lovely daughter. He went to Brahma to consult the god where a fit bridegroom was to be met with. When he arrived, the choristers were singing before Brahma, and Raivata, waiting till they had finished, prostrated himself before Brahma and made his request. Brahma told him that ages had passed away while he was listening; the Kali period was now at hand. He was recommended to give his daughter to Baladeva. As Revati was excessively high, Baladeva shortened her with the end of his ploughshare, and she became his wife.

Chap. 2. Ikshwaku and his Sons.

Ikshwaku was born from the nostril of the Manu as he happened to sneeze. He had a hundred sons of whom the three most distinguished were Vikuksha, Nimi, and Danda. One day Ikshwaku being desirous of celebrating ancestral obsequies, ordered Vikukshi to bring him flesh suitable for the offering. The prince accordingly went into the forest and killed many deer and other wild animals. Being weary and hungry, he sat down and ate a hare; after which, being refreshed, he carried the rest of the game to his father. Vasistha, the family priest, was summoned to consecrate the food; but he declared that it was impure, in consequence of Vikukshi having eaten a hare from amongst it. Vikukshi was in consequence abandoned by his offended father, and the epithet Sasada

(hare-eater) was affixed to him by the Guru. On the death of Ikshwaku, the dominion of the earth descended to Sasada, who was succeeded by his son Puranjaya.

In the Treta age, a violent war broke out between the gods and the Asuras, in which the former were vanquished. They consequently propitiated Vishnu for assistance. He told them that he would infuse a portion of himself into Puranjaya who would destroy all their enemies. Puranjaya agreed to do so, if Indra would carry him on his shoulders. Indra, assuming the form of a bull, carried the prince on his hump, who destroyed in battle all the enemies of the gods.

Yuvanaswa, a descendant of Puranjaya, had no son. A religious rite was instituted to procure him progeny. During the night Yuvanaswa drank some consecrated water. When the Munis found the water had been drunk, they asked who had taken it and said, "The queen that has drunk this water shall give birth to a mighty son. "It was I," exclaimed the Raja," who unwittingly drank the water." In the belly of Yuvanaswa a child was conceived, which in due time ripped open the right side of the Raja, and was born, but the Raja did not die. Indra became the nurse of the child, who was named Mandhatri.

Mandhatri had 3 sons and 50 daughters. Saubhari, an ascetic, had spent 12 years immersed in a piece of water. Seeing the children and grandchildren of the king of the fishes frolicking around their father, Saubhari wished to have children, and asked one of the daughters of Mandhatri in marriage. Fearing that his daughters would refuse an emaciated old man, but afraid of his curse, he told the sage to go into the interior of the palace, and if any of the daughters was willing to marry him, he might have her to wife. When he entered the palace, Saubhari assumed a most beautiful form, and all the 50 daughters wished to have him as their husband. Mandhatri gave him them all; and the sage employed Visvakarman to build a splendid palace for each, and in due time he had 150 sons.

CHAP. 3. THE SNAKE GODS. BIRTH OF SAGARA.

Saubhari abandoned his children and splendid home, and, accompanied by his wives, entered the forest.

The Gandharbas, 60 millions in number, defeated the tribes of the snake gods, and took their jewels. On appealing to Vishnu, he promised to enter into Purukutsa, and conquer the Gandharbas. The snake gods sent Narmada to conduct Purukutsa, who destroyed the Gandharbas. In recognition of the services of Narmada, the snake gods promised that whoever repeated "Salutation to Narmada, defend me from the serpent's poison," would never be bitten by a snake.

A prince, called Bahu, overcome by his enemies fled to the

jungle where he died. His queen wished to ascend the funeral pile, but a sage forbade her as a great emperor was in her womb. In obedience to this command she gave up her intention. The birth of her son had been hindered for 7 years by poison given by a rival queen, but the child, after certain ceremonies, was brought forth. He was called Sagara (from *sa* with, and *gara*, poison).

When the boy grew up, he vowed to recover his patrimonial kingdom and exterminate the tribes by whom it had been overrun. He also subdued several other nations. He made the Yavanas shave their heads entirely; the Sakas he compelled to shave the upper half of their heads; other nations were made to wear their hair and beards long. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth with undisputed sway.

Chap. 4. The Sons of Sagara; Birth of Rama.

Sagara had two wives, Sumati and Kesini. The sage Aurva promised as a boon that one wife should bear one son and the other 60,000,* which happened accordingly. Asamanjas, the former, was very wicked, and the 60,000 sons followed his example. The gods asked the Muni Kapila, a portion of Vishnu to protect the world. He promised that in a short time all the sons would be destroyed.

Sagara engaged in the performance of an Aswamedha, but although the animal was guarded by his 60,000 sons, it was carried off to Patala. Sagara directed his sons to recover it. They dug their way to Patala, and there they found the horse grazing, and the sage Kapila seated close by, engaged in meditation. Conceiving Kapila to be the thief, they cried, 'kill him!' 'Kill him!' The Muni slowly raised his eyes, and looked upon them for an instant, when they were reduced to ashes.

Their remains were discovered by Ansumat, the son of Asamanjas, who, bowing respectfully to Kapila, he promised that when the bones and ashes were washed by the Ganges his uncles' would be raised to heaven. Sagara, on recovering the horse, completed the sacrifice, and gave the name Sagara (ocean) to the chasm which his sons had dug.

A very short account is given of the history of Rama. The god from whose navel the lotus springs became fourfold as the sons of Dasaratha, Rama, Lakshmana, Bharata, and Satrughna, for the protection of the world. Rama broke the mighty bow of Maheswara, and received the hand of Sita, the daughter of the King. Obedient to the command of his father, he entered the forest,

* The Mahabharat, Vana-Parva, says the 60,000 sons were born in a gourd. They were afterwards placed in vessels of milk, and had separate nurses.

accompanied by Lakshmana and his wife. Having built a bridge across the ocean and destroyed the whole Rakshasa nation, he recovered his bride Sita, whom the ten-headed Ravana had carried off, and returned to Ayodhya with her.

Bharata made himself master of the country of the Gandharbas; Satrughna having killed the Rakshasa chief Lavana, took possession of his capital Mathura.

Having by their valour rescued the whole world, Rama, Lakshmana, Bharata, and Satrughna reascended to heaven.

CHAP. 5. NIMI. ORIGIN OF SITA.

Nimi, the son of Ikshwaku, instituted a sacrifice that was to endure for a thousand years, and applied to Vasishtha to offer the oblations. Vasishtha said that he had been preengaged by Indra for 500 years; but if the Raja would wait for some time, he would come. The king made no answer, and Vasishtha went away supposing that he had assented. On the completion of the ceremonies for Indra, Vasishtha returned with all speed to Nimi. Vasishtha on finding that Nimi had employed Gautama and other priests to minister at his sacrifice, cursed Nimi to the effect that he should thenceforth cease to exist in a corporeal form. Nimi retorted the curse upon the sage. Both abandoned the bodily condition. The corpse of Nimi was preserved by fragrant oils and resins till the completion of the sacrifice. The gods were willing to restore Nimi to life, but he declined. The gods then placed Nimi in the eyes of all living creatures; in consequence of which their eyelids are ever opening and shutting. A wink of the eye is called *nimisha*, and the legend was probably built upon the resemblance of the two words.

As Nimi left no successor, the Munis agitated his body and produced from it a prince, called Janaka. In consequence of his father being without a body (videha), he was termed also Vaideha, 'the son of the bodiless.'

One of the descendants of Janaka was called Siradhwaja. When ploughing the ground, to prepare it for a sacrifice, which he instituted an order to obtain progeny, there sprang up in the furrow a damsel, who became his daughter Sita, and was afterwards married to Rama.

CHAP. 6. KINGS OF THE LUNAR DYNASTY.

Atri, the son of Brahma, had a son called Soma (the moon), whom Brahma installed as sovereign of plants, Brahmans, and stars. Soma, after performing the Rajasuya sacrifice, became proud and licentious. He carried off Tara, the wife of Vrihaspati, the preceptor of the gods. In a conflict for her which took place, the Asurs joined Soma, while the gods assisted Vrihaspati. The Earth, shaken to her centre, begged Brahma to interpose. Soma was

commanded to restore Tara. Tara, who was pregnant, brought forth an exceedingly beautiful son, who was claimed both by Soma and Vrihaspati. Tara long refused to tell who was the father, but at last she said it was the child of Soma. Soma embracing his son, said, "Well done, my boy, verily thou art wise;" and ! hence his name was Budha "he who knows." Budha was regent of the planet Mercury —not Buddha.

Budha had a son, called Pururavas. Urvasi, a celestial nymph, renowned for her beauty, having incurred the curse of Mitra and Varuna, came down to the earth, where she and Pururavas fell in love with one another. They dwelt together for 61,000 years. Urvasi had made it a condition that two rams which she loved as children should be kept near her bedside, and Pururavas was never to see her undressed. The Gandhharvas in heaven knowing the agreement, stole one of the rams at night, and the cries of Urvasi made Pururavas seize his sword to rescue it. Just then the Gandharvas sent a flash of lightning, which displayed the person of Urvasi, so she disappeared. Afterwards she promised to spend with him one night a year, and had six sons. The loves of Pururavas, the Vikrama, or hero, and of Urvasi, are the subject of Kalidasa's drama, called Vikramorvasi.

Chap. 7. Descendants of Pururavas.

One of the descendants of Pururavas was called Jahnu. This prince, whilst performing a sacrifice, saw the place overflowed by the Ganges. Highly offended at this intrusion, by the power of his devotion, he drank up the river. The gods appeared him and re-obtained Ganga from him as his daughter whence she is called Jahnavi.

Another descendant of Pururavas was Gadhi, who had a daughter named Satyavati. Richika, descended from Bhrigu, demanded her in marriage. He was asked to give as a marriage present a thousand white horses with one black ear. These were obtained through Varuna, and the marriage took place. To effect the birth of a son, he prepared a dish for his wife, and at her request another for her mother. They exchanged messes. In consequence of this she was to have a warlike son, while her mother's would be a peaceful Brahman. Satyavati prayed that the warrior might be her grandson and not her son, to which the Muni agreed. Her mother brought forth Visvamitra; she gave birth to Jamadagni. Satyavati afterwards became the Kausiki river. Jamadagni married Renuka, and had by her Parasurama, the destroyer of the Kshatriya race.

Chap. 8. Dhanwantari.

Ayus, the eldest son of Pururavas, had numerous descendants. Among them was Dhanwantari, whose nature was exempt

from human infirmities, and who in every existence, had been master of universal knowledge. In his past life (or when he was produced by the churning of the milky sea), Narayana had conferred upon him the boon that he should subsequently be born in the family of Kasiraja, should compose the eightfold system of medical science, and should be thereafter entitled to a share of offerings made to the gods. Among his descendants was Pratarddana, also called Satrujit, 'the victor over his foes.' Of his son Alarka it was said, "For 60,600 years no other youthful monarch except Alarka ruled over the earth."

CHAP. 9. DESCENDANTS OF RAJI.

Raji, son of Ayus, had 500 sons of unequalled valour. In a war between the demons and the gods both sought Raji's assistance. Raji agreed to assist the gods, if he should be their Indra, to which they agreed, and Raji destroyed the army of their enemies.

When the demons were discomfited, Indra placed the feet of Raji upon his head, and said, "I acknowledge thee as my father; thou art the sovereign chief over all the regions." Raji returned to his own city, and Indra remained as his deputy in heaven.

When Raji ascended to the skies, his sons demanded the rank of Indra as their hereditary right, and on his refusal they reduced him to submission by force. Indra deprived of his share of offerings to the immortals, begged from Vrihaspati a little of the sacrificial butter for he was starving. Virhaspati promised to restore to him his sovereignty. So saying, he commenced a sacrifice to increase the might of Indra, and lead the sons of Raji into error. The princes having become enemies of the Brahmans and contemners of the Vedas, were slain by Indra, who by the assistance of the priest of the gods, resumed his place in heaven. Whoever hears this story shall retain for ever his proper place, and shall never be guilty of wicked acts.

CHAP. 10. THE SONS OF NAHUSHA.

Nahusha, son of Ayus, had six sons. Yati, the eldest, declined the sovereignty, and Yayati, the second, ascended the throne. Through the curse of his father-in-law, Yayati became old before his time; but having appeased him he obtained permission to transfer his decrepitude to any one who would consent to take it. He applied in succession to four of his sons, but they all refused, and he cursed them. Lastly he made the same request to Puru, his youngest son, who readily consented to give him his youth, and receive in exchange his father's infirmities.

Yayati, endowed with renovated youth, enjoyed for a thousand years such pleasures as were suited to his age and strength. Then, renouncing sensual enjoyment, he resolved to go to the

forest. Restoring his youth to Puru and resuming his own decrepitude, he installed his youngest son in the sovereignty. Turvasu, Druhyu, Yadu, and Anu, were made viceroys under Puru.

Chap. 11. The Yadava Race.

Yadu, the eldest son of Yayati, was the ancestor of the family in which Vishnu was manifested. Among his descendants was Kritaviryya, father of Arjuna, the sovereign of the seven Dwipas, the lord of a thousands arms. He ruled over the whole earth with might, and justice, and offered 10,000 sacrifices. In his reign nothing was lost or injured; he governed the whole earth with prosperity for 85,000 years. Ravana, who boasted of overthrowing the gods, was taken prisoner by Kritaviryya, and confined like a wild beast in a corner of his capital. At the expiration of his long reign, Kritaviryya was killed by Parasurama, an embodied portion of the mighty Narayana.

Madhu was one of the hundred sons of Kritaviryya. His descendants were called Madhavas, and from their ancestor Yadu, were also termed Yadavas.

Chap. 12. Descendants of the Yadavas.

Among the descendants of Yadu was Sasavindu, lord of the 14 great gems. He had a lakh of wives and 10 lakhs of sons. One of his descendants was Jyamagha, whose wife was Saivya. Saivya was barren, but Jyamagha was so much afraid of her that he did not take any other wife. He was proverbial as "most eminent of husbands submissive to their wives." Having overcome a powerful foe, a lovely princess fell into his hands, whom he took into his chariot and wished to marry that he might have posterity. When Saivya saw the maiden she asked, "Who is this light-hearted damsel that is with you in the chariot?" The king, through fear, replied, "This is my daughter-in-law." "I have never had a son," rejoined Saivya. The king then said, "She is the young bride of the future son whom thou shalt bring forth." The queen, though passed the time of women, bore a son who was called Vidarba, and married to the damsel. Among his descendants were Kunti, Dasaratha, Madhu, and others.

Chap. 13. The Syamantaka Gem.

One of the descendants of Yadu was named Satrajit, who worshipped the sun. On one occasion, while singing his praise, Surya appeared to him. To enable Satrajit to see him distinctly, he took off the jewel called Syamantaka from his neck, and Satrajit beheld him of dwarfish stature, with a body like burnished copper, and with slightly reddish eyes. Surya offering him a boon, he asked for the jewel. When Satrajit put it on his neck, he became as radiant as the sun himself. When Satrajit returned to Dwaraka,

he put the jewel in his house, where it yielded daily 8 loads of gold, and through its marvellous virtue dispelled all fears.

Satrajit afraid that Krishna would ask the gem, gave it to his brother Prasena. But the gem, though a source of good to the virtuous wearer, was deadly to a wicked one. Prasena, being a bad man, was killed by a lion. Jambavat, king of the bears, killed the lion, and carried off the gem. Krishna, after a conflict which lasted for 21 days, took it from Jambavat, and restored it to Satrajit. Satrajit was afterwards killed in his sleep by Satadhanwan who carried off the gem. Being pursued by Krishna and Balarama, he gave the gem to Akrura, and continued his flight, but he was overtaken and killed by Krishna alone. As Krishna did not bring back the gem, Balarama suspected that he had hidden it, and said angrily, "I have done with you: it is of no use to seek to impose upon me with thy perjuries." Thus reviling his brother, Balarama went to the city of Videha. After three years his suspicions being removed, he returned to Dwaraka.

So long as Akrura lived in Dwaraka with the gem, there was no death nor pestilence in the whole country; but when he left, great calamities happened. Akrura was asked to return, upon which every calamity ceased. Krishna suspected that Akrura had the jewel. When produced by him, Balabhadra and Satyabhama both claimed it. Krishna said that he could not wear it as he had 16,000 wives. It was agreed that Akrura should retain charge of the jewel, and he moved about like the sun, wearing a garland of light.

Chap. 14. Descendants of Akrura.

Among the descendants of Akrura were Devaka and Ugrasena. Devaka had four sons and seven daughters; all the daughters were married to Vasudeva. The eldest son of Ugrasena was Kansa. Sura, another descendant, was married to Marisha and had by her ten sons. On the birth of Vasudeva, who was one of these sons, the gods, to whom the future is manifest, foresaw that the divine being would take a human form in his family, and thereupon they sounded with joy the drums of heaven.

Sura had a friend named Kuntibhoja, to whom, as he had no children, he presented his daughter Pritha. She was married to Pandu, and bore him Yudhishthira, Bhima, and Arjuna, who were in fact the sons of the deities Dharma, Vayu, and Indra. Whilst she was yet unmarried, also, she had a son named Karna, begotten by the divine Aditya (the sun).

Srutasravas, another daughter of Sura, was married to the Raja of Chedi, and bore him Sisupala. This prince was in a former existence Hiranyakasipu, monarch of the Daityas, who was killed by Vishnu, in the man-lion Avatara. He was next the ten-headed Ravana, overcome by Rama. He was now born as

Sisupala. Retaining his enmity to Krishna, he was slain by him, but was united with him after death.

Chap. 15. Wives and Children of Vasudeva.

Surprise was expressed by Maitreya that Sisupala should have been united at death with Hari. Parasara explained that when he was killed by the discus of Vishnu, he was meditating upon him. All his sins were therefore consumed by his divine adversary, and he was blended with him by whose might he had been slain.

Vasudeva had Rohini, Devaki, and several other wives. His sons by Rohini were Balabhadra, Sarana and others. Balabhadra married Revati, and had two sons. Devaki bore Vasudeva six sons, all of whom Kansa put to death. When Devaki was pregnant the seventh time, Yoganidra (the sleep of devotion), sent by Vishnu, extricated the embryo from its maternal womb at midnight, and transferred it to that of Rohini. Next the Divine Vishnu descended into the womb of Devaki, and was born as her son Vasudeva. Yoganidra removed the embryo to Yasoda, the wife of Nanda, the cowherd. At his birth the earth was relieved from all iniquity: the sun, moon, and planets shone with unclouded splendour.

Whilst this powerful being resided in this world of mortals, he had 16,100 wives; of whom the principal were Rukmini, Satyabhama, Jambavati, and 5 others. By them the universal form beget 180,000 sons, of whom 13 were most renowned, Pradyumna, Samba, and others.

In this manner the descendants of Yadu multiplied, and there were so many lakhs of them, that it would be impossible to repeat their names in hundreds of years. The domestic instructors of the boys in the use of arms amounted to 3 crores and 80 lakhs (38 millions.)

Whoever listens frequently to this account of the origin of the heroes of the race of Vishnu shall be purified from all sin, and obtain the sphere of Vishnu.

Chaps. 16—18. Descendants of Turvasu, etc.

The descendants of Turvasu, Druhyu and Anu, are, in general, only named. Prachatas had a hundred sons, who were the princes of the lawless Mlechhas, or barbarians of the north. Karna was found in a basket on the banks of the Ganges, where he had been exposed by his mother, Pritha.

Chap. 19. Descendants of Puru.

Puru, the sixth king of the Lunar race, was the youngest son of Yayati. His descendants were called Pauravas, and of this race came the Kauravas and Pandavas.

Among the descendants of Anu was the Emperor Bharata.

Bharata had by different wives 9 sons, but they were put to death by their own mothers, because Bharata remarked that they bore no resemblance to him, and the women were afraid that he would therefore desert them. Bharata therefore sacrificed to the Maruts, and they gave him Bharadwaja, the son of Vrihaspati. Among the descendants of Bharata was Hastin, who founded the city of Hastinapura. Santanu, a Raja, finding a boy and a girl exposed in a clump of grass, brought them up. The girl became the wife of Drona and the mother of Aswatthaman. One of the descendants of Anu was born in two parts, which were united by a female demon, named Jara. He was hence called Jarasandha. He and his sons were kings of Magadha.

Chap. 20. Descendants of Kuru.

One of the descendants of Kuru was Santanu. He had a son, the learned Bhishma, who was born to him by the holy river-goddess, Ganga. He had by his wife Satyavati two sons, one of whom was killed in battle, and the other died. By command of Satyavati, Krishna-dwaipaya begot upon the widows of his brother the princes Dhritarashtra and Pandu, and upon a female servant, Vidura. Dhritarashtra had Duryodhana and other sons to the number of a hundred. Pandu having incurred the curse of a deer, whose mate he had killed in the chase, was deterred from having children. His wife Kunti bore to him three sons, begotten by the deities Dharma, Vayu and Indra; namely Yudhishthira, Bhima, and Arjuna; and his wife Madri had two sons, Nakula and Sahadeva, by the Aswins. These had each a son by Draupadi.

Arjuna, by his wife Subhadra, had a son Abhimanyu, who, even in extreme youth, was renowned for his valour. The son of Abhimanyu was Parikshit, who, after the Kurus were all destroyed, was killed in his mother's womb by the magic Brahma weapon, hurled by Aswatthaman. He was, however, restored to life by the clemency of Krishna—and now reigns over the whole world.

Chaps. 21—24. Future Kings; the Kali Yuga.

Long uninteresting lists of kings are given, of whom, in general, only the names are mentioned. As the Vishnu Purana professes to have been written long before the Kali Yuga commenced, the lists are claimed to be prophetical. There are references to kings comparatively modern, as Chandragupta and other kings of Magadha, to the Yavanas, Sakas, and Andras. A description is given of the wickedness of the Kali Yuga. Wicked kings will inflict death upon women, children, and cows; they will seize the property of their subjects. Wealth and piety will decrease day by day, until the world be wholly depraved. The people, unable to bear the heavy burdens imposed upon them by their avaricious sovereigns, will take

refuge amongst the valleys of the mountains, and will be glad to feed upon wild honey, herbs, roots, fruits, flowers and leaves; their only covering will be the bark of trees, and they will be exposed to the cold and wind and sun and rain. No man's life will exceed 23 years. Thus in the Kali age shall decay constantly proceed, until the human race approaches its annihilation.

When the close of the Kali age shall be nigh, a portion of the divine being shall descend on earth, and will be born as Kalki. By his irresistible might, he will destroy all the Mlechhas and thieves. He will then re-establish righteousness upon earth. The men who are thus changed shall give birth to a race who shall follow the laws of the Krita age, or age of purity.

The day that Krishna shall have departed from the earth will be the first of the Kali age, the duration of which you shall hear; it will continue for 360,000 years of mortals. After 1,200 divine years shall have elapsed, the Krita age shall be renewed.

He who has heard of the races of the sun and moon; of kings of great might, and resistless valour, and unbounded wealth, who are now only a tale; he will learn wisdom, and forbear to call either children, wife, or house, or lands, or wealth, his own.

BOOK V.

This Book is chiefly devoted to the History of Krishna. The Kali Age is represented as commencing with his death.

Chap. 1. The Earth oppressed by the Daityas.

Vasudeva married the beautiful Devaki. Kansa drove their car as charioteer. A voice told Kansa that the 8th child of the damsel he was driving would take away his life. Kansa then drew his sword to kill Devaki; but Vasudeva promised to deliver to him every child she should bring forth.

At this time Earth, overburdened with the load of mighty demons, went to an assembly of the gods at Mount Meru to complain. Brahma told her to go with them to the milky sea to Vishnu.

Brahma praised Vishnu as the smallest of the least, and the largest of the large; the Rich, Yajush, the Saman, and the Atharva Vedas; as astronomy, history, grammar, logic, law; the protector of the world, in whom all beings exist; and with many other words.

Hari, pleased with these praises, said, "Tell me, Brahma, what the gods desire." Brahma replied, "Behold, lord, this earth, oppressed by mighty Asuras, comes to thee to be relieved of her burden."

When Brahma had ended, the supreme lord plucked off two

hairs, one white and one black, and said to the gods, "These my hairs shall descend upon earth, and shall relieve her of the burden of her distress. This my (black) hair shall be impersonated in the 8th conception of the wife of Vasudeva, Devaki, and shall slay Kansa, who is the demon Kalanemi."

Vishnu said to Yoganidra (Maya, the Sakti of Vishnu) "Go to the nether regions and conduct successively six children of the demon Hiranyakasipu to be conceived of Devaki. When these shall have been put to death by Kansa, the 7th conception shall be formed of a portion of Sesha, and this you shall transfer before the time of birth to Rohini, another wife of Vasudeva, who resides at Gokula. I will myself become incarnate in the 8th conception of Devaki; and you shall immediately take a similar character as the embryo offspring of Yasoda. In the night of the 8th lunation of the month Nabhas, I shall be born. You shall receive birth on the 9th. Impelled by my power Vasudeva shall bear me to the bed of Yasoda, and you to that of Devaki. Having slain numerous demons, you shall sanctify the earth in many places. Go, goddess, and execute my commands."

Chap. 2. Conception of Devaki.

The nurse of the universe, thus enjoined by the god of gods, conveyed the six several embryos, into the womb of Devaki, and transferred the 7th after a season to that of Rohini. After which Hari became incarnate as the conception of the former princess, and Yoganidra as that of Yasoda. When the portion of Vishnu became incarnate upon earth, no one could bear to look upon Devaki, from the light that invested her. The gods, invisible to mortals, celebrated her praises continually from the time that Vishnu was contained in her person.

Chap. 3. Birth of Krishna.

On the day of the birth of Krishna, the strong winds were hushed; the gods showered down flowers upon earth; and at midnight the clouds emitted low pleasing sounds.

As the child born was dark and with four arms, Vasudeva was afraid of Kansa. Both he and Devaki implored Krishna to forego his four-armed shape. Vasudeva, taking the babe, went out the same night, for the guards were all charmed by Yoganidra, as were the warders at the gates of Mathura. To protect the infant from the heavy rain that fell, Sesha, the many-headed serpent, followed Vasudeva, and spread his hood over their heads. When the prince with the child in his arms crossed the deep Yamuna, the waters rose not above his knee. That night Yasoda, the wife of Nanda, a cowherd of Gokula, had brought forth a daughter. Vasudeva, taking up the female child, placed his son in her place by the side of the mother, and then quickly returned home. When Yasoda

awoke, she found that she had been delivered of a boy as black as the dark leaves of the lotus, and she was greatly rejoiced.

Vasudeva, bearing off the female infant of Yasoda, reached his mansion unobserved, and entering placed the child in the bed of Devaki. The guards were awakened by the cry of a new-born babe, and starting up, they sent word to Kansa that Devaki had borne a child. Kansa immediately repaired to the residence of Vasudeva, where he seized upon the infant and dashed it against a stone; but it rose into the sky and expanded into a gigantic figure having 8 arms. This terrific being said to Kansa, "He is born who shall kill thee," and then vanished."

Chap. 4. Kansa orders male children to be destroyed.

Kansa, much troubled in mind, summoned his principal Asuras. He then told them that the gods were plotting against his life. They were therefore to put to death every man remarkable for his celebration of sacrifices, that thus the gods may be deprived of the means by which they subsist. Let active search be made for young children, and let every boy in whom there are signs of unusual vigour be slain.

Kansa then set free Vasudeva and Devaki, saying, "It is vain that I have slain all your children, since, after all, he who is destined to kill me has escaped."

Chap. 5. Putana killed by Krishna.

When Vasudeva was set at liberty, he went to Nanda, the cowherd, whom he found rejoicing that a son was born to him. He gave Balarama his son by Rohini to Nanda to be brought up by him as his own son.

Some time after they were settled at Gokula, one night, the female fiend Putana, the child-killer, finding the little Krishna asleep, took him up and gave him her breast to suck. Now whatever child is suckled in the night by Putana instantly dies; but Krishna, laying hold of her breast with both hands, sucked it with such violence that he drained it of the life, and the hideous Putana, roaring aloud, fell on the ground expiring. The inhabitants, awoke in alarm at the cries of the fiend, ran to the spot, and found Putana lying on the earth, and Krishna in her arms. Yasoda, snatching up Krishna, waved over him a cow-tail brush to guard him from harm, while Nanda placed dried cow-dung powdered upon his head, giving him at the same time an amulet saying, "May Hari protect thee; may all ghosts and demons fly from thee." Having pronounced this prayer to avert all evil, Yasoda put the child to sleep underneath the waggon. Beholding the vast carcase of Putana, the cowherds were filled with terror.

CHAP. 6. KRISHNA OVERTURNS TWO TREES, ETC.

On one occasion, whilst Krishna was asleep underneath the family waggon, he cried for the breast, and kicking up his feet he overturned the vehicle, and all the pots and pans were broken. The cowherds and their wives, hearing the noise, came exclaiming, "Ah! ah!" and then they found the child sleeping on his back. "Who could have upset the waggon?" said the cowherds. "This child," replied some boys, who witnessed the circumstances; "we saw him," said they, "crying and kicking the waggon with his feet, and so it was overturned." Nanda, not knowing what to think, took up the boy; whilst Yasoda offered worship to the broken pieces of pots and to the waggon, with curds, flowers, fruits, and unbruised grain.

The two boys, Rama and Krishna, went about everywhere. Neither Rohini nor Yasoda was able to prevent them from getting into the cowpens, or amongst the calves, where they amused themselves by pulling their tails. As they disregarded the prohibition of Yasoda, she became angry, and taking a stick threatened Krishna with a whipping. Fastening a cord round his waist, she tied him to a wooden mortar, saying, "Now, you naughty boy, get away if you can." She then went about her domestic affairs. As soon as she had left, Krishna trying to extricate himself, pulled the mortar after him to the space where two large trees grew near each other. Having dragged the mortar between the trees, Krishna pulled it through, dragging down the trees. From the binding of the rope (*dáma*) round his belly (*udara*) Krishna is called Dámodara.

The inhabitants of Gokula, amazed at what happened, said, "Let us go to Vrindavan where prodigies may no more disturb us."

Krishna at Vrindavan.—Balarama and Krishna grew up together, engaged in the same boyish sports. They made themselves crests of the peacock's plumes, and garlands of forest flowers, and musical instruments of leaves and reeds, or played upon the pipes used by the cowherds. They were robust, and they roamed about, always laughing and playing, sometimes with each other, sometimes with other boys. At evening tide the two immortals having come to the cowpens, joined heartily in whatever sports amused the sons of the herdsmen.

CHAP. 7. KRISHNA AND THE SERPENT KALIYA.

One day Krishna going to Vrindavan came to the Yamuna. Within its bed was the fearful pool of the serpent Kaliya, boiling with the fires of poison. Krishna determined to dislodge the Naga, and thus enable people to frequent the vicinage without fear. It was the special purpose of his descent on earth to reduce to subjection all such violators of law. Climbing a Kadamba tree on the banks of the river, he leaped boldly into the pool of the

serpent king. Kaliya then came forth, attended by many other powerful and poisonous snakes, and by hundreds of serpent-nymphs. Coiling themselves around Krishna, they all bit him with teeth from which fiery poison was emitted. Krishna's companions, beholding him in the pool, encompassed by the snakes, ran off to Gokula, lamenting his fate. The cowherds and their wives and Yasoda hearing the news ran to the pool, frightened out of their senses. The Gopis, overcome with sorrow, said, "Let us plunge with Yasoda into the fearful pool of the serpent-king."

Balarama then told Krishna to assume his celestial character, upon which he speedily extricated himself from the coils of the snakes. Laying hold of the middle hood of their chief with both hands, he bent it down, and set his foot upon the hitherto unbended head, and danced upon it in triumph. Whenever the snake attempted to raise his head, it was again trodden down. Trampled upon by the feet of Krishna, as they changed position in the dance, the snake fainted, and vomited forth much blood. The females of the snake-king then implored the clemency of Krishna. The snake-king also feebly begged for mercy, acknowledging the pre-eminence of Krishna. The snake-king was set at liberty, but told to depart with his family to the Ocean. Praised by the Gopas and Gopis, Krishna returned to Vrajra.

Chap. 8. The Demon Dhenuka destroyed by Rama.

One day Krishna and Balarama came to a grove of palms, where dwelt the fierce demon Dhenuka, feeding upon the flesh of

deer. Beholding the trees covered with fruits, the cowherds asked Krishna and Balarama to throw some down. They therefore shook the trees, and brought down the fruit. The demon Dhenuka, hearing the noise of the falling fruit, hastened to the spot in the form of an ass, and began to kick Rama with his hind legs. Rama seized him by both hind legs, and whirled him round till he expired, and tossed his carcase to the top of a palm, from the branches of which fruits fell in abundance. The animals that were akin to Dhenuka came running to his aid; but they were treated in the same manner, until the trees were laden with dead asses, and the ground was strewed with ripe fruits.

CHAP. 9. THE ASURA PRALAMBU DESTROYED.

The Asura Pralambu observing Krishna and Balarama playing with the cow boys, came among them in the shape of one of themselves. He thought he might kill first Krishna and then Balarama. They played at the game of leaping like deer, two and two. Pralamba was beaten by his opponent Balarama, and by the rules of the game had to carry the victor back on his shoulders to the starting place. He took up Balarama and then expanded his form and was making off with his rider, who cried to Krishna for help.

Krishna made a long speech, telling Balarama his greatness. "Dost thou not know that you and I are alike the origin of the whole world, who have come down to lighten its load? Destroy, of thyself, the demon."

Balarama then squeezed Pralambu with his knees, and with his fists beat out both his eyes. The demon vomiting blood from his mouth, and having his brain forced through the skull, expired.

CHAP. X. KRISHNA DISSUADES FROM THE WORSHIP OF INDRA.

One day Krishna found all the cowherds busily preparing a sacrifice to Indra. Inquiring the reason, he was told that it was because Indra sent rain by which all living beings subsist. To this Krishna replied, "We are sojurners in forests, and cows are our support. The object that is cultivated by any one should be to him his chief divinity. The spirits of these mountains walk the forests. If they should be displeased with those who inhabit the forests, they will kill the offenders. We, then, are bound to worship the mountains, to offer sacrifices to cattle. What have we to do with Indra? Cattle and mountains are our gods. Let prayer and offerings then be addressed to the mountain Govarddhana, and kill a victim in due form. When the oblations have been presented, and the Brahmans have been fed, let the Gopis walk round the cows, decorated with garlands."

When Nanda and the other shepherds heard these words of Krishna, they said that he had spoken well, and performed the ceremony as he had enjoined.

Upon the summit of Govarddhana Krishna presented himself, saying, "I am the mountain," and partook of much food presented by the Gopis; whilst in his own form as Krishna he ascended the hill along with the cowherds.

Chap. 11. Krishna holds up the Mountain.

Indra, disappointed of his offerings, was exceedingly angry. Addressing the clouds, he said: "The insensate cowherd Nanda, assisted by his fellows, has withheld the usual offerings to us, relying upon the protection of Krishna. Now, therefore, afflict the cattle with rain and wind." When Indra ceased, the clouds, obedient to his commands, came down in a fearful storm of rain and wind, to destroy the cattle.

Krishna, after saying that this is the work of Indra, plucked up the mountain Govarddhana, and held it aloft with one hand in sport, saying to the herdmen, "Lo, the mountain is on high; enter beneath it quickly, and it will shelter you from the storm." Upon this, all the people, with their herds and their waggons and the Gopis, repaired to the shelter of the mountain. For 7 days and nights did the vast clouds sent by Indra rain upon Gokula to destroy its inhabitants, but they were protected by the elevation of the mountain; and Indra, being foiled in his purpose, commanded the clouds to cease. Krishna then restored the great mountain to its original site.

Chap. 12. Indra propitiates Krishna.

Indra, desirous of seeing Krishna, mounted his elephant Airavata, and came to Govarddhana, where he saw Krishna tending cattle. Descending from his elephant, he thus addressed Krishna: "Thou, by raising the mountain, hast preserved the cattle, and I am much pleased with thy wondrous deed. I have now come by desire of the cattle, grateful for their preservation, in order to install thee as Upendra; and as the Indra of cows, thou shall be called Govinda." With that he sprinkled holy water, and the cattle, as the rite was celebrating, deluged the earth with milk.

Before leaving, Indra asked Krishna to befriend Arjuna, the son of Prithu, who was a portion of himself. Thus Krishna promised to do. After embracing each other, Indra returned to heaven on his elephant Airavata.

Chap. 13. Krishna sports with the Gopis.

Krishna, observing the clear sky bright with the autumnal moon, felt inclined to join with the Gopis in sport. Accordingly he commenced singing sweet strains such as the women loved; so they, as soon as they heard the melody, quitted their homes, and hastened to meet Krishna. Then Madhava, coming amongst them, conciliated some with soft speeches, some with gentle looks, and

some he took by the hand; and the illustrious deity sported with them in the stations of the dance. Then proceeded the dance to the music of their clashing bracelets. At times, one of the nymphs, wearied by the revolving dance, threw her arms, ornamented with tinkling bracelets, round the neck of the destroyer of Madhu; another skilled in the art of singing his praises, embraced him. When leading, they followed him; when returning they encountered him; and, whether he went forwards or backwards they ever attended on his steps. Whilst frolicking thus with the Gopis, they considered every instant without him a myriad of years; and, prohibited in vain by husbands, fathers, brothers, they went forth at night to sport with Krishna, the object of their affection.

Chap. 14. Krishna kills Arishta.

One evening whilst Krishna and the Gopis were amusing themselves in the dance, the demon Arishta, disguised as a savage bull, came to the spot, after having spread alarm through the station. He had vast horns, and his eyes were like two fiery suns: as he moved, he ploughed up the ground with his hoofs; his tail was erect. Terrifying all the kine, the demon advanced. The herdsmen and their women were exceedingly frightened, and called aloud on Krishna, who came to their succour, shouting and slapping his arm in defiance. The demon, pointing his horns at the belly of Kesava, ran furiously upon the youth. Krishna, smiling, stirred not, but on the approach of the bull held him firmly by the horns, and wrung his throat as if it had been a piece of wet cloth; and then tearing off one of the horns, he beat the fierce demon with it until he died, vomiting blood from his mouth.

Chap. 15. Kansa seeks to kill Krishna.

The Rishi Narada told Kansa all that had happened from the transference of the child from Devaki to Yasoda to Krishna's killing Putana, and other demons. Kansa determined to destroy both Krishna and Rama, whilst they were yet young. For this purpose he resolved to invite them to Mathura to witness athletic sports, when he would engage them in a trial of strength with his chief boxers, by whom they would assuredly be killed. The invitation was to be sent to them by Akrura, one of the few good men in his kingdom. On the way he would order the fierce demon Kesin, who haunts the woods of Vrindavan, to attack them.

Chap. 16. Krishna slays Kesin.

Kesin came in the shape of a steed, spurning the earth with his hoofs, and springing in his paces beyond the orbits of the sun and moon. The Gopas and Gopis fled in terror to Krishna for protection. Krishna, addressing Kesin, said, "Come on, wretch." The demon ran upon him with his mouth opened wide; but Krishna

enlarging the bulk of his arm, thrust it into his mouth, and wrenched out his teeth. The arm of Krishna in the throat of the demon continuing to enlarge, he was torn asunder, and lay separated into two portions. Krishna stood unharmed and smiling after the destruction of the demon.

Narada had come down from heaven to witness the fight. Before leaving, he said to Krishna, "For this, that thou hast slain the impious Kesin, thou shalt be known by the name of Kesava. Farewell, I now depart."

Chap. 17. Akrura and Krishna.

Akrura proceeded to visit Krishna, congratulating himself on his good fortune in having an opportunity of beholding a descended portion of the deity. He arrived at Gokula, a little before sunset, at the time of the milking of the cows. There he saw Krishna among the cattle, dark as the leaf of the full-blown lotus, clad in yellow garments, and Balabhadra, white as a swan, dressed in blue raiment. When Akrura saw these two youths, his countenance expanded with delight, and he thus thought of Krishna: "With a heart wholly devoted to him, I will approach the lord of all lords, the descended portion of Purushottama, who is without beginning, middle or end."

Chap. 18. Krishna leaves Gokula.

Akrura was kindly received by Krishna and Rama, who gave him food to eat, and treated him with proper hospitality. After Akrura had delivered his message, Krishna said: "Rama and I will go to-morrow to Mathura along with you. Rest here to-night. Within three days I will slay Kansa and all his adherents."

The Gopis were inconsolable, thinking that after seeing the graceful women of Mathura, Krishna would not return to them. Travelling in a car drawn by fleet horses, they arrived at noon at the banks of the Yamuna. Then Akrura requested them to halt a little, whilst he performed the usual daily ceremonies in the river. Entering the stream, he beheld mentally Krishna and Balabhadra, hymned by the Gandharbas, saints, sages, and serpents. Akrura then praised the eternal deity.

Chap. 19. Krishna kills Kansa's Washerman.

When they came in sight of Mathura after sunset, Akrura said to Krishna and Rama, "You must now journey on foot, whilst I proceed alone in the car." Krishna and Balarama entered Mathura, dressed like country people. As they walked about they saw a washerman colouring clothes, and with smiling countenances they went and threw down some of his fine linen. The washerman was the servant of Kansa, made insolent by his master's favour; so he provoked the two lads with loud and scurrilous

abuse, until Krishna struck him down, with his head to the ground, and killed him. Then taking the clothes, they went their way, clad in yellow and blue raiment, until they came to a flower-seller's shop. The flower-seller presenting to them some of his choicest flowers, Krishna promised the greatest blessing to him and his posterity.

CHAP. 20. KUBJA STRAIGHTENED; THE GAMES; KANSA SLAIN.

As Krishna and Rama went along the high road, they saw a crooked girl, named Kubja, carrying a pot of ointment to the palace. At their request she gave them some of the fragrant ointment, which they rubbed over their bodies. Krishna lifting up her head with his thumbs and two fingers, and pressing down her feet with his feet, straightened her, and made her a beautiful woman. In gratitude she invited them to her house.

Entering the hall of arms, Krishna asked which bow he was to try. When shown it, he drew it with violence, and snapped it in two. When Kansa knew that Krishna and Baladeva had come, he said to Chanura and Mushtika, his boxers: "Two youths, cowherd boys, have arrived; these two foes of mine must be killed by you, fairly or unfairly." Next he sent for his elephant driver, and told him to station his great elephant near the gate of the arena, and drive him upon the two boys when they should attempt to enter.

In the morning the citizens assembled on the platforms set apart for them, and the princes, with the ministers and courtiers, occupied the royal seats. Near the centre of the circle, judges of the games were stationed by Kansa, while he himself sat apart close by upon a lofty throne. Separate platforms were erected for the ladies of the palace, for the courtesans, and for the wives of the citizens. Nanda and the cowherds had places appropriated to them, at the end of which sat Akrura and Vasudeva. Amongst the wives of the citizens appeared Devaki, the mother of Krishna.

When Krishna and Balarama tried to enter the arena, Kansa's great elephant sought to keep them out. Krishna and Balarama sported with it as they used to play with calves in their infancy. At length Krishna seized it by the tail, and whirling it round, dashed it on the ground, and killed it with blows. He pulled out the elephant's tusks, and blood streamed like a river from its mouth.

When the music sounded, Chanura sprang forth, and the people cried "Alas!" and Mushtika slapped his arms in defiance. Covered with must and blood from the elephant, whom, when goaded upon them by his driver, they had slain, and armed with his tusks, Balarama and Krishna confidently entered the arena. Exclamations of pity, mingled with astonishment, arose from all the spectators. "This, then," said the people, "is Krishna! This

is he by whom Putana was slain; by whom the waggon was overturned, &c." The women complained that it was a great sin in the judges of the games to suffer a contest between boys and strong men.

Krishna having tightened his girdle, danced in the ring, shaking the ground on which he trod. Balarama also danced, slapping his arms in defiance. Krishna contended with Chanura, mutually entwining and pulling and beating each other with fists, arms and elbows, pressing each other with their knees, and kicking with their feet. At last Krishna having whirled Chanura round a hundred times dashed him on the ground with such violence as to smash his body into a hundred fragments, and strew the earth with a hundred pools of blood. In like manner, Balarama threw Mushtika on the ground, and beat him till he was dead.

Kansa, in fierce anger, said to the people, "Drive these two cowboys out of the assembly; seize Nanda; put Vasudeva to death with torture." Upon this Krishna sprang up to the place where Kansa was seated, seized him by the hair of his head, and crushed him to death by his weight. Krishna then dragged the dead body by the hair of the head into the arena, which made a deep furrow. A cry of grief arose from the assembly.

Chap. 21. Panchajana killed, etc.

After Krishna and Balarama had embraced the feet of Vasudeva and Devaki, Krishna liberated Ugrasena from confinement, and placed him on the throne. The chief of the Yadavas being crowned, performed the funeral rites of Kansa, and of the rest of the slain.

After Ugrasena had been raised to the throne, the two youths repaired to Avanti, to study under Sandipani. In the course of 64 days they had gone through the elements of military science, with the treatises on the use of arms, and directions for the mystic incantations which secure the aid of supernatural weapons. Sandipani, astonished at such proficiency, imagined that the sun and moon had become his scholars. When asked what present he should receive as his fee, he requested them to give him his dead son, drowned in the sea of Prabhasa. Taking up their arms they marched against the ocean; but were told that a demon, named Panchajana, who lived in the form of a conch shell, had seized the boy and still had him. Krishna plunged into the sea, slew the demon, and took the conch shell as his horn, the sound of which fills the demon hosts with dismay. He also restored the boy to his father.

Chap. 22. Mathura besieged.

Kansa had married the two daughters of Jarasandha, king of Magadha, a very powerful prince. When he heard that Krishna

had killed his son-in-law, he collected a large army, determining to put the Yadavas and Krishna to the sword. He invested the city with 5 lakhs of chariots, as many elephants, 14 lakhs of horses, and 25 lakhs of infantry armed with heavenly weapons. Krishna and Balarama, with a small but resolute force, went out and defeated the armies of Magadha. Eighteen times did the haughty prince renew his attack, but was as often defeated.

CHAP. 23. KRISHNA BUILDS DWARAKA; DESTRUCTION OF KALAYAVANA.

Notwithstanding the repeated defeats of Jarasandha, Kalayavana, the king of the Yavanas, with myriads of Mlechchas and barbarians, and a vast army of elephants, cavalry, chariots and foot, advanced against Mathura. Krishna thinking that the force of the people had already been reduced, resolved to construct a citadel for the Yadu tribes so strong that it might be defended even by the women.

Krishna solicited a space of 12 furlongs from the ocean, and there he built Dwaraka, defended by high ramparts, and beautified with gardens and reservoirs of water, crowded with houses, and buildings, and splendid as Amaravati, the capital of Indra. Thither Krishna conducted the inhabitants of Mathura, and there waited at that city the approach of the king of the Yavanas.

Destruction of Kalayavana.—When the Yadavas had been removed to Dwaraka, Krishna went forth unarmed and alone, and attracted the attention of the king of the Yavanas, whose army still surrounded Mathura. Krishna led the king to follow him into a large cave. Seeing a man lying there, and thinking it must be Krishna, the king kicked him, and in an instant became a heap of ashes. A man, named Muchukunda, had received as a boon from the gods, the power to sleep for a long period with this condition attached, that whoever should awake him should be instantly consumed by fire issuing from his body. Thus the king of the Yavanas perished, while Krishna escaped, and seized the army and treasures thus left without an owner. Krishna conducted them to Dwaraka, and delivered them to Ugrasena.

CHAP. 24. PROMISE TO MUCHUKUNDA, ETC.

After Krishna had been praised by Muchukunda, he said to him, "Go to whatever heaven you wish. When you have fully enjoyed its pleasures, you shall be born in a distinguished family, retaining the recollection of your former births; and you shall finally obtain liberation." Muchukunda having heard this promise prostrated himself and left the cave. Beholding men of diminutive stature, he now first knew that the Kali age had arrived.

Krishna having destroyed Kalayavana, took captive his army,

rich on horses, elephants, and cars which he conducted to Dwaraka, and delivered to Ugrasena. As the Yadu race was now delivered from fear of invasion, Balarama went to Gokula to see again the cowherds and their wives. The Gopis inquired, "Is all well with the fickle Krishna? Does he amuse the women of the city by laughing at us? Does he ever think of us?"

Chap. 25. The Drunkenness of Balarama.

Whilst Balarama was wandering about Vrindavana, he smelled the pleasant fragrance of liquor in the hollow of a Kadamba tree, and resumed his ancient passion for strong drink. When intoxicated, not knowing what he said, he called out, "Come hither, Yamuna river, I want to bathe." The river disregarding the words of a drunken man, came not at his bidding. Balarama, in a rage, took up his ploughshare which he plunged into her bank, and dragged her to him, calling out, "Will you not come, you jade? Now go where you please (if you can)." Thus saying, he compelled the dark river to follow him whithersoever he wandered. Assuming a mortal form, the Yamuna besought Balarama to pardon her, after which he let her go.

Lakshmi afterwards gave Balarama a beautiful dress, and when he returned to Dwaraka he married Revati.

Chap. 26. Krishna carries off Rukmani.

Bhishmaka, king of Vidarbha, had a son named Rukmin, and a beautiful daughter named Rukmini. Krishna fell in love with the latter, and solicited her in marriage; but her brother who hated Krishna, would not assent to the espousals. With the concurrence of his son, Bhishmaka affianced Rukmini to Sisupala. Krishna, his brother and other Yadavas went to the capital of Vidarbha to witness the wedding. Krishna contrived on the eve of the nuptials, to carry off the princess, leaving Balarama and his kinsmen to bear the attack of his enemies. When pursued by Rukmin with a vast army, Krishna, with his discus, destroyed them all, and would have killed Rukmin but for the intercession of his sister. Krishna afterwards married Rukmini in due form, having first made her in his own by the Rakshasa ritual or by force.

Krishna had a son by Rukmini, called Pradyumna. While an infant, he was carried off by the demon Sambara, but afterwards he slew the demon.

Chap. 27. Pradyumna kills Sambara.

When Pradyumna was but 6 days old, he was stolen by the demon Sambara, for he knew that if Pradyumna lived, he would be his destroyer. Sambara threw the infant into the ocean, where he was swallowed by a fish, but he died not. When the fish was cut

open, Mayadevi, the wife of Sambara, saw the child, and pleased with his beauty, brought him up carefully. Pradyumna thought that Mayadevi was his mother, but when she explained to him that he was the son of Krishna, he slew Sambara and all his host. Flying through the air with the Mayavati, he alighted in the inner apartments of his father's house. When Rukmini saw him she said, "Such would be the age of my son Pradyumna if alive." Krishna then told her, to her great joy, "This is thine own son."

CHAP. 28. WIVES OF KRISHNA; BALARAMA KILLS RUKMIN.

Besides Rukmini, Krishna had seven other beautiful wives, Kalindi, Mitravrinda, Nagnijiti, Jambavati, Rohini, Madri, Satyabhama, and Lakshmana. Besides these he had 16,000 other wives.

Pradyumna was chosen for her husband at a public choice, by the daughter of Rukmin, and he had by her a son, the prince Aniruddha. Krishna demanded in marriage for him the granddaughter of Rukmin. Krishna, Balarama, and the other Yadavas went to the city of Rukmin for the marriage. After it was over, some of the princes said to Rukmin, "This wielder of the ploughshare is ignorant of the dice; why may we not beat him in play?" Rukmin said, "So let it be," and engaged Balarama at a game of dice. Rukmin, who was well skilled in gambling, won game after game, at which the Kalinga prince laughed. In a quarrel which took place, Balarama killed Rukmin with the dice board. Taking hold of the trembling king of Kalinga, we knocked out the teeth which he had shewn when he laughed. Krishna made no remark, being afraid of Rukmini on the one hand, and of Bala on the other.

CHAP. 29. KRISHNA KILLS NARAKA, AND GOES TO SWARGA.

Indra came on his elephant to Dwaraka and reported to Krishna the tyranny of the demon Naraka. He had carried off the maidens of gods, saints, demons and kings, and shut them up in his palace. He had taken the umbrella of Varuna, the earrings of Aditi, Indra's mother, and now demanded his elephant Airavati.

Krishna having called Garuda and having first placed Satyabhama on his back, then mounted himself, and the bird flew to the capital of Naraka. Then Krishna destroyed thousands of demons, and when Naraka came into the field showering upon the deity all manner of weapons, he cut him in two with his discus. Earth then presented the two earrings of Aditi. In the apartments of the women he found 16,100 damsels; in the palace 6,000 large elephants, each having 4 tusks, and 21 lakhs of excellent horses. All these Krishna sent to Dwaraka. Then taking the umbrella of Varuna, and the jewel mountain, he mounted Garuda with Satyabhama, and set off to the heaven of the gods to restore the earrings of Aditi.

Chap. 30. Battle for the Parijata Tree.

Garuda went lightly with his burden as if in sport. On arrival at the gates of Swarga, Hari blew his shell, and the gods advanced to meet him with respectful offerings. When he presented the earrings to Aditi, she praised him: "Thou art the eternal, universal and living soul; thou art the origin of all beings. Thou art gods, Yakshas, Daityas, Rakshasas, Siddhas, Pisachas, Gandharbas, men, animals, deer, elephants, reptiles, trees, shrubs, and grasses; thou art all bodies whatsoever, composed of aggregated atoms."

Indra afterwards took Krishna and Satyabhama round the gardens of Swarga. There they saw the Parijata tree, produced when the ocean was churned for ambrosia. The bark was of gold, its fruit-stalks bore numerous clusters of fragrant fruit. When Satyabhama noticed the tree, she said to her lord, "Why should not this divine tree be transported to Dwaraka? You have often said to me, 'Neither Jambavati nor Rukmani is so dear to me, Satya as you are.' If you have spoken the truth, let this Parijata tree be the ornament of my mansion. I long to shine amidst my fellow queens, wearing the flowers of this tree in the braids of my hair."

Thus solicited by Satyabhama, Krishna took the Parijata tree, and put it upon Garuda. The keepers of the garden remonstrated and said, "This Parijata tree belongs to Sachi, the queen of Indra; it is not proper for you to remove it." Satyabhama then sent this contemptuous message to Sachi: "If you are the beloved wife of your lord, let him prevent my husband from carrying off this tree."

Sachi excited her husband to resent this affront, and Indra, attended by the army of the celestials, marched to attack Krishna in defence of the Parijata tree. A terrible battle ensued, in which arrows flew like rain-drops from two heavy clouds. The gods were defeated, and only Indra and his elephant, Airavati were left to contend with Krishna and Garuda. Indra threw his thunderbolt at Krishna, but he caught it, and Garuda disabled Airavati. When Indra was going to run away, Satyabhama, called him and said, "Take the Parijata tree. I do not wish to take that which is another's property." Upon this Indra said that it was no disgrace to be overcome by him who is the cause of creation, continuance, and dissolution.

Chap. 31. The Parijata Tree taken to Dwaraka, etc.

Krishna smiled when praised by the king of the gods and said, "Let this Parijata tree be taken to its appropriate situation. I removed it in compliance with the words of Satya. Receive back also this your thunderbolt." Indra then said, "Let this Parijata

tree be transported to Dwaraka, and it shall remain upon earth as long as thou abidest in the world of mortals."

The Parijata tree was planted in the garden of Satyabhama, the smell of which perfumed the yearth for three furlongs.

All the wealth, elephants, horses, and women of Naraka were taken to Dwaraga. "At an auspicious season Krishna espoused all the maidens whom Naraka had carried off from their friends. At one and the same moment he received the hands of all of them, according to the ritual, in separate mansions. The number of the maidens was 16,100, and with so many different forms did the foe of Madhu multiply himself. Every one of the damsels thought that he had wedded her in his single person; and the creator of the world, Hari, the assumer of universal shape, abode severally in the dwelling of each of these his wives."

Chap. 32. Children of Krishna, etc.

Krishna had in all 180,000 sons. The eldest was Pradyumna; his son was Aniruddha.

Usha, the daughter of Bana, a thousand-hundred Asura, wished to have a husband. Parvati said to her, "You shall have a husband. He shall appear to you, princess, in a dream." As the goddess foretold, a youth appeared to her in a dream, of whom she became enamoured. She told this to her companion, Chitralekha, who drew pictures of the most eminent gods, demons, spirits, and mortals, and showed them to Usha. When she saw the picture of Aniruddha, she exclaimed, "This is he! This is he!" Chitralekha, who was endowed with magic power, set off to Dwaraka.

Chap. 33. Fight between Krishna and Siva.

Bana was a worshipper of Siva. He said to Siva, "Without war, what is the use of these thousand arms? They are but a burden to me." Sankara promised that he should have war, at which Bana rejoiced.

Chitralekha returned from Dwaraka, and by her magic power brought Aniruddha along with her. The guards discovering him with Usha, reported it to Bana, who sent men to seize Aniruddha; but taking up an iron club he slew his assailants. Bana then by magic bound Aniruddha in serpent bonds.

When this was reported to Krishna, mounting Garuda along with Balarama and Pradyumna, he set off for the city of Bana. On nearing the city, Fever emanating from Siva, having 3 feet and 3 heads, fought desperately with Krishna, but was overcome by Fever which Krishna had engendered. The former then departed, saying to Krishna, "Those who call to memory the combat between us shall be exempt from febrile diseases."

A battle then took place, in which Bana and the whole of the Asuras, assisted by Siva and Kartikeya, fought with Krishna.

After a terrible battle, Siva, no longer able to fight, sat down in his car, while Kartikeya took to flight. Krishna, with his discus, lopped off the arms of Bana. When about to launch it a second time to destroy Bana, Siva interceded for the life of his worshipper. Krishna, granting his request, said: "You are fit to apprehend that you are not distinct from me; that which I am, thou art."

Chap. 34. Krishna destroys Paundraka and burns Kasi.

A man, called Paundraka, fancying himself to be Vishnu who had come down upon earth, sent the following message to Krishna: "Relinquish, thou foolish fellow, the discus; come and do me homage; and I will give thee means of subsistence." Krishna replied that he would come with his discus. Mounting Garuda, he set off for the city of Paundraka.

The king of Kasi sent his army to assist that of Paundraka. Krishna showering upon the enemy shafts from his bow, and hurling at them his mace and discus, quickly destroyed both armies. Paundraka was cut in pieces by the discus; the king of Kasi's head was struck off and thrown into the city, after which Krishna returned to Dwaraka.

When the people of Kasi sought the help of Siva to destroy Krishna, a fierce female form was sent for this purpose. She came to Dwaraka when Krishna was engaged in sportive amusements and playing at dice. He said to the discus, "Kill this fierce creature." The demon attacked fled to Kasi. The army of Kasi and Siva's demi-gods came out to oppose the discus. Not only were they destroyed by the discus, but the whole city with its inhabitants was consumed by fire, after which the discus returned to the hand of Vishnu.

Chap. 35. Balarama drags the city of Hastinapur.

At the choice of a husband by the daughter of Duryodhana, the princess was carried off by Samba, the son of Jambavati. Samba, pursued by Duryodhana, Drona, and other chiefs, was taken prisoner. The Yadavas, when they heard this, wished to take up arms, but Balarama said, "I will go alone to the sons of Kuru; they will liberate Samba at my request." When Balarama reached Hastinapur, he said to the Kurus, "Ugrasena commands you to set Samba at liberty." The Kurus said angrily, "What Yadava shall give orders to the chiefs of the family of Kuru? Depart, therefore, Balarama."

Balarama, rolling about with intoxication, struck the ground furiously with his heel, and said, "I will not return to Dwaraka until I have rid the world wholly of the sons of Kuru. I will take this capital of the Kauravas, with all the sons of Kuru, and cast the city of the elephant into the Bhagirathi."

So saying, Baladeva, his eyes red with rage, plunged the

blade of his ploughshare beneath the ramparts of the city, and drew them towards him. The Kurus greatly alarmed, cried out, "Hold, hold! Here is Samba and his wife delivered up to thee." Upon this Balarama desisted.

CHAP. 36. BALARAMA DESTROYS DWIVIDA.

An Asura, named Dwivida, in the form of an ape, sought to be revenged against the deities on account of the destruction of Naraka by Krishna. He interrupted all religious rites, set fire to forests, to villages, and towns; sometimes he overwhelmed cities by falling rocks. Dwivida, who could assume any shape he pleased and swell himself to immense size, also trampled down the harvests.

On one occasion when Balarama was amusing himself with Revati and other beautiful females, the monkey Dwivida came and stole his ploughshare, and broke the cups filled with wine. Balarama becoming angry seized his club, while the monkey laid hold of a large rock which he hurled at the hero. Balarama casting his club at it, as it neared him, broke it into a thousand fragments, which, together with the club, fell upon the ground. The monkey then sprang upon Balarama, and struck him with his paws. Balarama replied by a blow of his feet upon the forehead of Dwivida, which felled him, vomiting blood, lifeless to the earth. The gods threw down a shower of flowers upon Balarama, and praised him for the glorious feat he had performed.

CHAP. 37. DESTRUCTION OF THE YADAVAS.

The Curse on the Yadavas.—At the holy place Pindaraka, Visvamitra, Kanwa, and the great sage Narada, were observed by some boys of the Yadu tribe. Giddy with youth, they dressed and adorned Samba, a son of Krishna by Jambavati, as a damsel, and conducting her to the sages, they addressed them with the usual marks of reverence, and said; "What child will this female, the wife of Babhru, who is anxious to have a son, give birth to?" The sages very angry at being thus tricked by the boys, said, "She will bring forth a club, that shall crush the whole of the Yadava race."

The boys told all that had occurred to Ugrasena, and, as foretold, a club was produced from the belly of Samba. Ugrasena had the club, which was of iron, ground to dust, and thrown into the sea; but the particles of dust then became rushes. One part of the club which could not be broken when thrown into the sea, was swallowed by a fish. The fish was caught, the iron spike was extracted from its belly, and was taken by a hunter, named Jara.

The Message to Krishna.—Then there came a messenger from the gods to Krishna, saying, "The demons have been slain, and the burden of the earth has been removed; now let the immortals

once again behold their monarch in heaven." To this Krishna replied, "The burdens of the earth are not removed until the Yadavas are extirpated. When I have restored the land of Dwaraka to the Ocean, and annihilated the race of Yadu, I will proceed to the mansions of the immortals."

Krishna observing the signs and portents prognosticating the ruin of Dwaraka, said to the Yadavas, "Behold these fearful phenomena; let us hasten to Prabhasa to avert these omens."

The Fight at Prabhasa.—The Yadavas ascended their rapid cars and drove to Prabhasa, along with Krishna, Rama, and the rest of their chiefs. They bathed there. Excited by Vasudeva, they indulged in liquor.

As the Yadavas drank, the destructive flame of dissension was kindled amongst them by mutual collision, and fed with the fuel of abuse. Infuriated by the divine influence, they fell upon one another with missile weapons, and when these were expended, they had recourse to the rushes growing nigh. The rushes in their hands became like thunderbolts, and they struck one another with them fatal blows. Kesava interposed to prevent them; but they thought that he was taking part with each severally, and continued the fight. Krishna then enraged took up a handful of rushes to destroy them, and the rushes became a club of iron, and with them he slew many of the murderous Yadavas; whilst others, fighting fiercely, put an end to one another. In a short time there was not a single Yadava left alive, except the mighty Krishna and Daruka.

Balarama assuming the form of Sesha, and the Message to Dwaraka.—Krishna and Daruka going towards Balarama, who was sitting at the root of a tree, beheld a large serpent coming out of his mouth. The mighty serpent then proceeded to the Ocean, and, adored by attendant snakes, entered into the waters of the deep. Daruka was told to go to Dwaraka to relate what had happened; to tell the people that the sea would inundate the town, and bid them depart with Arjuna.

Krishna killed by a hunter.—On one occasion, the rishi Durvasa was hospitably entertained by Krishna; but the latter omitted to wipe away the fragments of food which had fallen on the foot of the irascible sage, who thereupon foretold that Krishna was to die by a wound in the foot. After Daruka left, Krishna sat engaged in thought. Assuming one of the postures in which abstraction (yoga) is practised, he had laid his left leg across his right thigh, by which the sole of the foot was turned outward.

A hunter, named Jara, whose arrow was tipped with a blade made of the piece of iron of the club which had not been reduced to powder, beholding from a distance the foot of Krishna, mistook it for part of a deer, and shooting his arrow, lodged it in the sole. Jara, seeing his mistake, fell at Krishna's feet and asked forgive-

ness, to whom Krishna said, "Fear not in the least, go, hunter, through my favour to heaven, the abode of the gods." Immediately a celestial car appeared, in which the hunter ascended to heaven; and Krishna abandoned his mortal body, and the condition of the threefold qualities, becoming Nirguna.

Chap. 38. Arjuna burns the Dead, etc.

Arjuna having found the bodies of Krishna and Balarama, performed for them and the rest of the slain, the obsequial rites. The 8 queens of Krishna, with Rukmini at their head, embraced the body of Hari, and entered the funeral fire. Revati also, embracing the corpse of Balarama, entered the blazing pile. Hearing these events, Ugrasena and Vasudeva, with Dewaki and Rohini, committed themselves to the flames. Arjuna conducted the thousands of the wives of Krishna and all the people from Dwaraka with tenderness and care. The Parijata tree proceeded to heaven, and on the same day that Hari departed from the earth the dark-bodied Kali age descended. The ocean rose and submerged the whole of Dwaraka, except alone the dwelling of the deity of the race of Yadu. The sea has not yet been able to wash that temple away, and there Kesava constantly abides, even to the present day. Whoever visits that holy shrine, the place where Krishna pursued his sports, is liberated from all his sins.

BOOK VI.

This Book treats of the Kali Age, and the means of attaining Liberation.

Chap. 1. The Four Ages; Kali Age.

The four ages, are the Krita, Treta, Dwapara, and Kali; comprehending together 12,000 years of the gods. There are infinite successions of these four ages. The first is Krita, that age which is created by Brahma; the last is the Kali age, in which a dissolution of the world occurs.

The observance of caste, order, and institutes, will not prevail in the Kali age. Acts of penance will be unattended by any results. All orders of life will be common alike to all persons. Gold, jewels, and clothes, will all have perished, and their hair will be the only ornament with which women can decorate themselves. Cows will be held in esteem only as they supply milk. The people will be almost always in dread of dearth; they will all live like hermits upon leaves and roots and fruits, and put a period to their lives through fear of want. Women will be short of stature, gluttonous; they will be scolds and liars. Women will bear children

at the age of 5, 6, or 7 years; and men beget them when they are 8, 9, 10. A man will be grey when he is 12; and no one will exceed 20 years of life.

Chap. 2. Redeeming Properties of the Kali Age.

The sages disputed among themselves at what season the least moral merit obtained the greatest reward. To remove their doubts, they went to Veda Vyasa. They found him half immersed in the Ganges, and heard him exclaim, "Excellent, excellent is the Kali age! well done, Sudra! well done, women!"

The sages asked Vyasa to explain his words, to which he replied: "The fruit of penance practised in the Krita age for ten years, in the Treta for one year, in the Dwapara for a month, is obtained in the Kali age in a day and night. In the Kali age duty is discharged with very little trouble by mortals, whose faults are all washed away by the water of their individual merits; by Sudras, through diligent attendance only upon the twice born; and by women, through the slight effort of obedience to their husbands. Therefore, Brahmans, did I thrice express my admiration of their happiness."

Chap. 3. Three different kinds of Dissolution.

The dissolution of beings is of three kinds, incidental, elemental, and absolute. The incidental is that which relates to Brahma, and occurs at the end of a Kalpa; The elemental is that which takes place after ten Pararddhas; the absolution is moksha, exemption for ever from future existence.

A Pararddha is that number which occurs in the 18th place of figures enumerated according to the rule of decimal notation (100,000,000,000,000,000.) The shortest period of time is a Matra, equal to the twinkling of the human eye. Fifteen Matras make a Kashtha, 33 Kashthas, one Kala, etc.*

All the end of a thousand periods of four ages, the earth is for the most part exhausted. A total dearth then ensues, which lasts a hundred years, and all beings perish. The eternal Vishnu then assumes the character of Rudra the destroyer. He enters into the seven rays of the sun, and drinks up all the waters of the globe. The solar rays thus fed become seven suns which set the three worlds and Patala on fire. The great fire, when it has burnt all the divisions of Patala, proceeds to the earth, and consumes it also. A vast whirlpool of flames then spreads to the region of the atmosphere and the sphere of the gods, and wraps them in ruin. The inhabitants of the two upper spheres, annoyed by the heat, removed to the Maharloka. When that becomes heated, its inhabitants, if so disposed, depart for the Janaloka. Janard-

* See page 6.

dhana, having consumed the whole earth, breathes forth heavy clouds, resembling vast elephants in bulk, showering down torrents of water, these clouds quench the dreadful fires which involve the three worlds, and they rain uninterruptedly for a hundred years, and deluge the whole world, all things animate or inanimate having perished.

Chap. 4. Explanation of Dissolutions.

When the waters have reached the region of the seven Rishis and the whole of the three worlds is one ocean, they stop. The breath of Vishnu then becomes a strong wind which blows for more than a hundred years, until all the clouds are dispersed. The wind is then reabsorbed, and Hari reposes, sleeping upon Sesha in the midst of the deep.

When the universal spirit wakes, the world revives; when he closes his eyes, all things fall into the bed of mystic slumber. In like manner as a thousand great ages constitute a day of Brahma, so his night consists of the same period; during which the world is submerged by a vast ocean. Awaking at the end of his night, the unborn, Vishnu, in the character of Brahma, creates the universe anew.

Elemental Dissolution.—When by fire all the worlds are withered up, the progress of elemental dissolution is begun. Then, first, the waters swallow up the property of earth, which is the rudiment of smell; and earth, deprived of its property, proceeds to destruction. Devoid of the rudiment of odour, the earth becomes one with water. The rudimental flavour of water is licked up by fire, and it becomes one with flame. While space is enveloped in flame, the element of wind seizes upon the rudimental property which is the cause of light; and that being withdrawn, all becomes of the nature of air. The rudiment of form being destroyed and fire deprived of its rudiment, air extinguishes fire and spreads resistlessly over space, which is deprived of light when fire merges into air. Air then, accompanied by sound, which is the source of ether, extends everywhere until ether seizes upon touch its rudimental property, by the loss of which air is destroyed, and ether remains unmodified. Devoid of form, flavour, touch and smell, it pervades the whole of space. Ether, whose characteristic property is sound, exists alone. But then the radical element egotism (Ahankara) devours sound and all the elements and faculties are at once merged into their original. This primary element is consciousness, combined with the property of darkness, and is itself swallowed up by Mahat, whose characteristic property is intelligence; and earth and Mahat are the inner and outer boundaries of the universe. In this manner, as in the creation were the seven forms of nature (Prakriti), reckoned from

Mahat to earth, so, at the time of elemental dissolution, these seven successively re-enter into each other.

Equilibrium of the three properties is called nature (Prakriti), origin (Hetu), the chief principle (Pradhana), cause (Karana), supreme (Puram).

Works are of two kinds, active and quiescent. Hari is worshipped by men in the active mode by rites enjoined in the Rik, Yajur, and Sama Vedas. He is worshipped in the quiescent form through meditative devotion.

The period of two Pararddhas is called a day of that potent Vishnu.

Chap. 5. Mukti, the Evils of Life.

The wise man having investigated the three kinds of worldly pain and having acquired true wisdom and detachment from human objects, obtains final liberation. The first of the three kinds of pain is of two kinds, bodily and mental. Bodily pain is of many kinds, as fever, spleen, dysentery, leprosy, and many other diseases. Mental sufferings are love, anger, fear, hate, jealousy, envy, and many other passions. Affliction is multiplied in thousands of shapes in the progress of conception, birth, decay, disease, death, and hell. The embryo endures severe pain, every way incommoded; endowed with consciousness, and calling to memory many hundred previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

When the child is born, it is tortured in every limb as if pierced with thorns, and falls from its fetid lodgment as from a sore. Laid upon a dirty bed, it is bitten by insects, and has not the power to drive them away. Many are the sufferings which are inflicted by elemental and superhuman agency in the state of childhood. Enveloped by the gloom of ignorance and internally bewildered, men knows not whence he is, who he is, whether he goeth.

When old age arrives, the body is infirm, the face is emaciate, the skin is wrinkled; the eye discerns, not afar off; the ear is dull; the back is bowed. Such are some of the pains which old age is condemned to suffer.

The agonies of death are next described, and then the tortures of hell. Men are bound when they die by the servants of the king of hell with cords, and beaten with sticks, and have then to encounter the fierce aspect of Yama and the horrors of their terrible route. In the different hells there are various intolerable tortures. The number of punishments inflicted in hell, which are the consequences of sin, is infinite.

But not in hell alone do the souls of the deceased undergo pain; there is no cessation even in heaven; for its temporary inhabitant is ever tormented with the prospect of descending again

to earth. Again is he liable to conception, birth, youth, manhood, old age and death.

It should therefore be the assiduous endeavor of wise men to attain unto God. The means of such attainment are said to be knowledge and works.

CHAP. 6. MEANS OF ATTAINING LIBERATION.

Maitreya asks, what is meant by Yoga, by understanding which he may behold the Supreme Being? The explanation is said to have been given by Khandikya to Kesidhwaja. Both were princes; but Khandikya was driven from his principality by Kesidhwaja. Once while Kesidhwaja was engaged in devout exercises, a tiger slew his milch cow. When Kesidhwaja asked what form of penance would expiate the crime, he was told that nobody knew except his enemy Khandikya, whom he had conquered. He determined therefore to go to him. Clothing himself in a deer skin, he went to the forest where Khandikya resided. At first Khandikya wished to kill him, but at last he determined to let him know what he asked. When Kesidhwaja had received the information, he sacrificed accordingly. Remembering that he had not presented to Khandikya the gift due to a spiritual preceptor, he returned to him, and asked what he should give him. Khandikya's counsellors recommended him to ask back his kingdom; but he only sought to be instructed in spiritual learning.

CHAP. 7. YOGA EXERCISES; LIBERATION.

Kesidhwaja first explained the real nature of ignorance. The (erroneous) notion that self consists in what is not self, and the opinion that property consists in what is not one's own, constitute the double seed of the tree of ignorance. The ill-judging embodied being loudly asserts, "This is I," and "These are mine." When soul is associated with Prakriti, it is vitiated by egotism and the rest. There is but one cure of worldly sorrows, the practice of Yoga.

Yoga is next explained. The mind of man is the cause both of his bondage and liberation: its addiction to the objects of sense is the cause of his bondage; its separation from objects of sense is the means of his freedom. The sage who is capable of discriminative knowledge must therefore restrain his mind from all the objects of sense, and therewith meditate upon the Supreme Being, who is one with spirit, in order to attain liberation.

The Yogi, when first applying himself to contemplative devotion, is called the novice (Yoga yuj); when he has attained spiritual union he is termed the adept.

The sage who would bring his mind into a fit state for the performance of devout contemplation must be devoid of desire, and observe invariably continence, compassion, truth, honesty, and

disinterestedness: he must fix his mind intently on the supreme Brahma, practising holy study, purification, contentment, penance, and self-control. These virtues, respectively termed the five acts of restraint (Yama), and five of obligation (Niyama), bestow excellent rewards, when practised for the sake of reward, and eternal liberation where they are not prompted by desire (of transient benefits). Endowed with these merits, the sage self-restrained should sit in one of the modes termed Bhadrasana,* &c., and engage in contemplation. Bringing his vital airs, called Prana, under subjection, by frequent repetition, is thence called Pranayama, which is as it were a seed with a seed. In this the breath of expiration and that of inspiration are alternately obstructed, constituting the act twofold; and the suppression of both modes of breathing produces a third. The exercise of the Yogi, whilst endeavouring to bring before his thoughts the gross form of the eternal, is called Alambana. He is then to perform the Pratyahara, which consists in restraining his organs of sense from susceptibility to outward impressions, and directing them entirely to mental perceptions. By these means the entire subjugation of the unsteady senses is effected.

The process of forming a lively image in the mind exclusive of all other objects, constitutes Dhyana, or meditation, which is perfected by six stages; and when an accurate knowledge of self, free from all distinction, is attained by this mental meditation, that is termed Samadhi.†

Khandikya said to Kesidhwaja, "The expression 'mine,' which I have been accustomed to use, is untruth. The words 'I,' and 'mine' constitute ignorance. Depart therefore, Kesidhwaja, you have taught me contemplative devotion, the inexhaustible bestower of liberation from existence."

Chap. 8. Summary of the Purana; Merit of Hearing it.

Parasara said to Maitreya: "I have explained to you the third kind of dissolution, or that which is absolute and final, which is, liberation and resolution into eternal spirit. I have related to you primary and secondary creation, the families of the patriarchs, the periods of the Manwantaras, and the genealogical histories (of the kings). I have repeated to you, in short, who were desirous of hearing it, the imperishable Vaishnava Purana, which is destructive of all sins, the most excellent of all holy writings, and the means of attaining the great end of man."

This Purana, originally composed by the Rishi (Narayana),

* In the Bhadrasana posture he crosses his legs underneath him, and lays hold of his feet on each side with his hands. There are many other postures.

† The result of the Dyana or Samadhi is the absence of all idea of individuality, when the meditator, the meditation and the thing or object meditated upon, are all considered as one.

was communicated by Brahma to Ribhu. Lastly, it is said to have been taught to Parasara by Vasishtha. "The great and rarely attainable merit that a man acquires by the gift of a brown cow, he derives from hearing ten chapters of this Purana. He who hears the entire Purana, contemplating in his mind Achyuta, obtains assuredly the reward that attends the uninterrupted celebration of the Aswamedha rite."

THE PURANA EXAMINED.

In the foregoing pages a correct summary has been given of the contents of the Purana. Long lists of mere names have been omitted, as also the tedious ascriptions of praise; but the leading facts have been given, with *verbatim* quotations on subjects of importance. No opinions have been expressed about the statements made. The reader's attention is now invited to a general review of the whole, with the inferences which follow.

The Authorship.

It is asserted that the Purana was communicated by Brahma. In Book I., Chap. 1. he is said to have revealed it to Daksha and other sages; that they repeated it to Purukutsa, who related it to Paraswata, who related it to Parasara. A different account is given in the last Chapter of the book; in which Brahma is said to have communicated it to Ribhu, and that it was made known to Parasara by Vasishtha. Both cannot be true: both may be false.

Geography of the Purana.

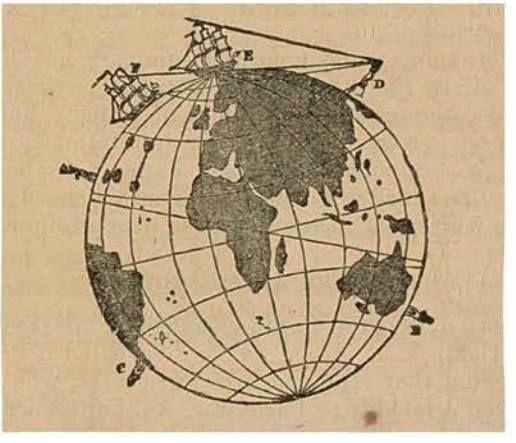
The late Rev. L. Behari Dé has the following remarks on the Geography of the Puranas:

"As the Hindus, if not always, at least from a remote period, were forbidden to pass beyond the limits of their country, all their knowledge was necessarily confined within the boundaries of Hindustan, which they gradually came to look upon as the whole world. Natural circumstances assisted them to fall deeply into this error. India being on all sides surrounded by water or bounded by lofty chains of mountains—its inhabitants, ignorant of the art of navigation, and unable to cross the mountains, naturally concluded, that there was nothing beyond the boundaries of their own observation."

The writers of the Puranas, without leaving their homes, framed systems of geography from their imaginations, and the more wonderful and extravagant they were, the more delight they would yield to their readers. In England, fairy tales are told for the amusement of young children, such as a cow leaping over the

moon, &c. Infants do not see the impossibility of this, and accept such stories as true. So it is with the Hindus.

Modern works on geography are composed by men who have themselves visited the different countries, and carefully measured them. Maps, of great accuracy, have been prepared. The writer came out to Ceylon from England about 50 years ago. The voyage occupied four months, during which land was not once seen, yet Colombo was reached without fail. It is now known that the earth is only about 25,000 miles in circumference. Thousands of persons go round it every year.



There are no seven circular dwipas, nor seas of wine, ghi, curd, milk, &c. There is no Maha-meru, 84,000 yojanas in height, and, of course, no Swarga of Indra on its summit. The trees reputed to be 1100 yojanas in extent, and to bear fruit as large as elephants, are mere fables.

Patala and the Narakas are said to be below the earth, the whole supported by the serpent Sesha. The Hindu astronomer, Bhaskar Acharya, knew better. In the *Siddhanta Siromani*, he says: "The earth is suspended in the air by the hand of the Deity." The earth floats in the sky like the moon.

The Ganges.—In Book II., Chap. 8, the source of the river is said to be on the nail of the great toe of Vishnu's left foot. Dhruva receives her on his head; her waters encircle the moon, increasing her brilliancy; she alights on the summit of Meru, and thence flows to the four quarters of the earth for its purification. The Alaknanda branch raised to heaven the sinful sons of Sagara, by washing their ashes. This is all imagination. The source of the Ganges in the Himalayas is well known. It issues from below a bed of snow in the mountains. Photographs of it can be obtained in Calcutta.

The geography of the Purana is a mass of fables.

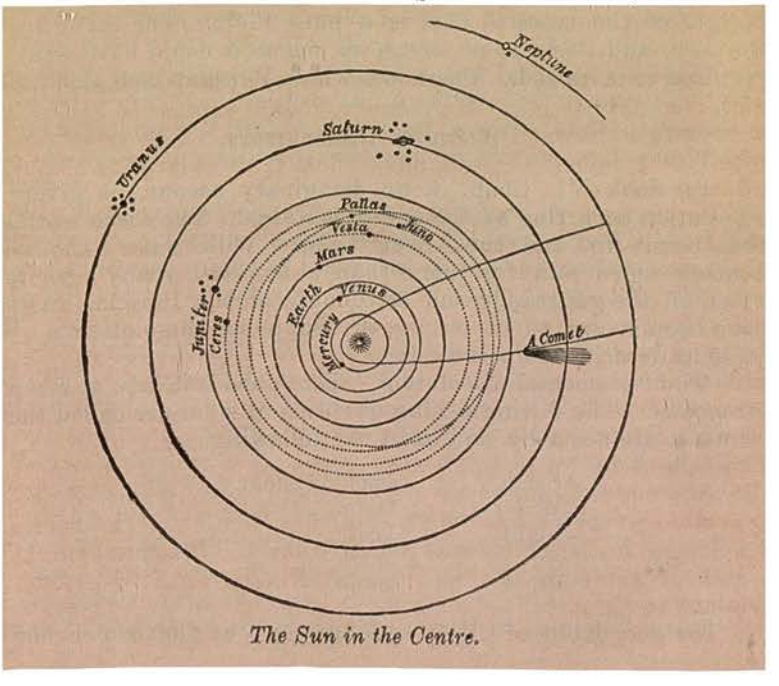
ASTRONOMY OF THE PURANA.

According to the Purana, the earth is supposed to be the centre around which the sun, moon, the lunar constellations and the planets are said to revolve. Their distances from the earth are given (see page 17) as follows:—

Sun	100,000 yojanas.
Moon	200,000 „
Lunar Mansions	300,000 „
Budha	500,000 „
Sukra	700,000 „
Mangala	900,000 „
Jupiter or Vrihaspati	1,100,000 „
Sani	1,350,000 „
Seven Rishis	1,450,000 „
Dhruva	1,550,000 „

Descriptions are given of the horses of the sun, moon, and planets.

Astronomy has been carefully studied in the west as well as geography. There are buildings, called observatories, in different parts of the world, where learned men, night after night, study the stars by means of telescopes, instruments unknown to the ancients. Instead of the sun revolving round the earth, the earth



The Sun in the Centre.

and the other planets revolve round the sun, as shown in the figure above.

Instead of the moon being twice as distant as the sun, the moon is only about 2½ lakhs of miles from the earth, while the sun is about 920 lakhs of miles distant. The Lunar Mansions are stars immeasurably more distant than the planets. So with the Seven Rishis and Dhruva.

The moon is supposed to wane from the gods drinking the ambrosia. The moon is a barren mass of stone and earth, as can be easily seen through a telescope. We see only the part of it on which the sun shines.

Rain said to come from the Moon.—Book II. Chap. 9, asserts that the sun, with its scorching rays, draws up moisture from the earth, and with it nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, when broken by the winds, let their watery stores descend.

The sun draws up moisture, but it does not go to the moon, 240,000 miles distant; it merely forms clouds in the atmosphere, which are generally only two or three miles above the earth.

The Boar Incarnation.

In Book I. Chap. 4, Vishnu is said to have assumed the form of a boar, and to have raised on his tusks the earth from the bottom of the ocean. This is a pure fable. The earth floats in the sky, and there is no ocean in which it could have sunk and required to be raised. There is a whole Purana about this fable.

Supposed Dissolutions.

In Book VI. Chap. 3, an imaginary account is given of a dissolution occurring at the end of a Kalpa. The three worlds are first burnt up, and then overwhelmed with water, the clouds pouring down rain for more than a hundred years. All this is based on the geography and astronomy of the Purana. As these have been shown to be wrong, this supposed dissolution is a mere fable; it describes impossibilities.

The "elemental dissolution," mentioned in Chap. 4, is equally erroneous. The distinguishing qualities of what are called the five elements are absurdly said to be the following:

Earth	smell or odour.
Water	taste.
Light	heat.
Air	touch.
Ether	sound.

Earth is defined in Hindu philosophy "as that which has the

quality of odour." Compared with the other elements, it should rather be solidity. Water should have as its distinguishing quality, liquidity; air, gaseousness; ether, extension.

Degrading Ideas of God.

Polytheism.—All intelligent men are now agreed that there is only one God. The Vishnu Purana teaches both pantheism and polytheism. Vishnu is everything that exists, animate and inanimate; but at the same time the existence of thousands of gods is acknowledged. In Book II. Chap. 12, 36,333 divinities are said to drink monthly of the lunar ambrosia.

It is alleged that all the gods are the same, though worshipped under different names.

Take the three principal gods, Brahma, Vishnu, and Siva: their residences, wives, and children are all different. Brahma is said to live in Satya-loka, his wife is Savitri; Vishnu lives in Vaikuntha, his wife is Lakshmi; Siva lives in Kailasa, his wife is said to be Parvati. Different dispositions and actions are ascribed to these gods. Several times they are said to have fought with each other.

If the 33 crores of the Hindu gods are all the same, it may as well be said that the 28 crores of people in India, with different houses, wives, children, occupations, are all one. If the gods are one, why are they reckoned as amounting to 33 crores?

This is only an excuse for the folly of polytheism put forward by those who are somewhat more intelligent than the masses. Rammohun Roy says: "The Hindus firmly believe in the real existence of innumerable gods and goddesses who possess in their own departments full and independent powers, and to propitiate them, and not the true God, are temples erected and ceremonies performed."

The Hindus themselves call their religions by the name of the particular deity they worship, as *Siva Bhakti, Vishnu Bhakti,* &c. The vast majority would be indignant at the supposition that their own religion and the detested heresy of their opponents, are after all the same.

Low Conceptions of God.—When the Hindus manufactured gods, they took as their models their own rajas, only endowing them with vastly increased powers. They provided them with wives and concubines. Indra requires an elephant to move about; Vishnu has the imaginary Garuda. Like kings on earth, the gods sometimes quarrel and fight. In Book V. Chap. 33, Vishnu fights with Siva, and, as this is a Vishnu Purana, he gains the victory.

The gods are said to be nourished by sacrifices (p. 8); without them they would die. "Indra deprived of his share of offerings to the immortals, begged from Vrihaspati a little of the sacrificial butter, for he was starving." (p. 37).

Nearly the whole of Book V. is devoted to the incarnation of Krishna. As a child, he is said to have been disobedient and mischievous. The Bhagavata Purana represents him as stealing butter, scattering it about, and then denying it. Also as stealing the clothes of Gopis, and compelling them to come to him naked. Krishna stole clothes from Kansa's washerman; at the request of Satybhama he took the Parijata tree. He killed Kansa's washerman because he complained of his master's clothes being injured; he is said to have, in his rage, killed great numbers of his own 180,000 sons. The only benefits attributed to Krishna are that he killed several powerful demons. These stories are mere fables: no such beings ever existed.

Krishna, with his 8 queens and 16,100 wives, may rather be regarded as an incarnation of lust. It has been well said, "*The stories related of Krishna's life do more than anything else to destroy the morals, and corrupt the imaginations of Hindu youth.*" The infamous sect of Vallabhacharis in Western India profess to copy the example of Krishna. Wealthy Bombay merchants were shown, at a trial in the High Court, to give their wives and daughters to be prostituted as a work of merit.

Excuses for the Crimes of the Gods.—This is usually done by denying the eternal distinction between virtue and vice. This is implied in the saying, "To the mighty there is no sin." What would be wrong in us, was right in Krishna. The *Jivanmukta* is to look with equal eye upon virtue and vice, purity and impurity. In the Bhagavat Gita, Arjuna is told by Krishna that looking upon pleasure and pain as alike, he would not incur sin, though he killed his relations in battle. Krishna says, "Actions defile me not."

The idea is taken from a Hindu despot, who could do anything he liked,—take the wives of his subjects or put them to death without trial, no one daring to find fault.

The principle that the gods are not to be condemned for wrong-doing is the opposite of the truth. If a child commit a fault, he is blamed; if an ordinary man do the same, his guilt is greater; if a king does it, the guilt and evil consequences would be still greater. Krishna himself says in the Bhagavad Gita: "Whatever the most excellent practise, other men practise likewise; the world follows whatever example they set." Krishna's own example, as related in the Bhagavat Purana, has had a most pernicious effect upon his worshippers.

To say that the gods committed sin "in sport" or as a "divine amusement," only makes matters worse. Such an idea is blasphemous.

Power is the great attribute worshipped by Hindus. Just as wicked and cruel despots are feared and honoured, so gods and demons are worshipped whatever may be their character, provided they will refrain from injury, or confer some benefit on their devo-

tees. The gods of Hinduism act like India rajas, contending with each other for power, each favouring his own party, and indulging in every vice or committing any crime his evil heart may desire. The Hindu gods reflect the national character.

The One true God.—The God of the Bible is, in many respects, a perfect contrast to Brahm. He has, indeed, existed from all eternity. "From everlasting to everlasting Thou art God." But He is never unconscious; He never slumbers nor sleeps. The care of the universe which He called into existence is no burden to Him. "The Creator of the ends of the earth fainteth not, neither is weary." He knows every thing that takes place throughout His vast dominions. Not a hair of our head can fall to the ground without His knowledge; every thought of our heart is known to Him. His ear is ever open to the cry of His children. With regard to His attributes, He thus makes Himself known: "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

His most glorious attribute is His spotless holiness. Sin is that abominable thing which He hates. "Holy, holy, holy is the Lord God of hosts." He is continually doing good to his creatures. His character is expressed in one word—God is LOVE. Still, it is not the feeling which looks upon good and evil with equal eye. If a king allowed crime to be unpunished, his kingdom would become like a hell. But God's own declaration is, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way and live."

The Bible emphatically teaches monotheism. There is one God, and there is none other but He. The supposed 33 crores of gods and goddesses have no existence.

DIVINE SANCTION CLAIMED FOR CASTE.

In Book I. Chap. 6, the four castes are said to have proceeded from the mouth, breast, thighs, and feet of Brahma. This statement is as untrue as the assertions about geography and astronomy. Divine sanction is claimed for an iniquitous lie. "It involves," says Principal Caird, "the worst of all wrongs to humanity—that of hallowing evil by the authority and sanction of religion."

Keshub Chunder Sen, in his "Appeal to Young India," thus describes Caste:—

"That Hindu caste is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress. But few seem to think that it is not so much as a social but as a religious institution that it has become the great scourge it really is. As a system of absurd

social distinctions, it is certainly pernicious. But when we view it on moral grounds it appears as a scandal to conscience, and an insult to humanity, and all our moral ideas and sentiments rise to execrate it, and to demand its immediate extermination. Caste is the bulwark of Hindu idolatry and the safeguard of Brahminical priesthood. It is an audacious and sacrilegious violation of God's law of human brotherhood. It makes civil distinctions inviolable divine institutions, and in the name of the Holy God sows perpetual discord and enmity among His children! It exalts one section of the people above the rest, gives the former, under the seal of divine sanction, the monopoly of education, religion and all the advantages of social pre-eminence, and invests them with the arbitrary authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls, trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahminical order as the very vicegerents of the Deity and stamps the mass of the population as a degraded and unclean race, unworthy of manhood and unfit for heaven."

Caste has been well characterised as "A GIGANTIC CONSPIRACY AGAINST THE BROTHERHOOD OF MAN."

CEREMONIALISM.

Directions are given at page 27 about attending to the calls of nature: the north to be faced by day, and the south by night. Rules are laid down for purification afterwards with earth. Water is next to be drunk so many times; the mouth and face to be washed; the head, cavities of the eyes, ears and nostrils, the forehead, the nostrils, the heart, to be touched with water.

Attention is thus concentrated on outward forms, while the care of the thoughts and heart is neglected.

THE FALSE PROMISES IN THE PURANA.

The following are specimens:

"Whoever listens to the history of Prahlada is immediately cleansed from his sins." p. 12.

"The man who hears this Purana obtains the fruit of bathing in Puskara lake for twelve years in the month Kartik. The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven." p. 13.

"This sacred stream (the Ganges) heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred yojanas exclaim, 'Ganga, Ganga,' atone for the sins committed during three previous lives." p. 19.

"Whoever hears this story of Raji shall retain for ever his proper place and shall never be guilty of wicked acts." p. 37.

"Whoever listens frequently to this account of the heroes of the race of Vishnu shall be purified from all sin, and obtain the sphere of Vishnu." p. 40.

Can any sensible man accept such assertions as true?

False Belief in the Power of Curses and Austerities.

Terrible effects are said to have followed from the curses of passionate, bad-tempered Rishis. This belief is encouraged by Brahmans and Sannyasis to frighten the ignorant, and induce them to make gifts. Such curses have no power. The Bible says "The curse causeless shall not come." They return upon the heads of those who utter them.

The belief in the power of austerities is equally groundless. What effect can be produced by a man starving himself to a skeleton or roasting himself between fires, with his head downwards? He is only foolishly injuring himself. The stories told of the wonderful results of such austerities are mere fables.

The Indian Intellect dwarfed by Hinduism.

The stages of intellectual development may be described as four:

1. The Infantile Stage.—This is represented by the wild tribes of India, alive to little more than impressions through the senses.

2. The Mythological Stage.—The imagination is largely developed. The most wonderful stories are accepted as true, and the more absurd they are, the greater delight is afforded. The great bulk of the Hindus are still in this stage.

3. The Metaphysical Stage.—In this there is the fondness for hair-splitting speculation exhibited by Hindu philosophers. The Purana affords some illustrations of it, as the following:

In Book II. Chap. 16 there is a dialogue between Ribhu and Nidagha. The latter is represented as standing afar off, waiting till a prince should enter the city.

"Tell me," said Ribhu, "which is here the king, and which is any other man." "The king," answered Nidagha, "is he who is seated on the elephant; the others are his attendants." "Tell me, venerable sir, which is the king and which is the elephant?" "The elephant," answered Nidagha, "is underneath, the king is above him." To this Ribhu rejoined, "What is meant by *underneath*, and what is termed *above?*" Upon this Nidagha jumped upon Ribhu and said, "I am above like the Raja; you are underneath like the elephant." "Very well," said Ribhu, "tell me which of us two is *you*; which is *I*?"

"When Nidagha heard these words, he immediately fell at the feet of the stranger and said, "Of a surety, thou art my saintly preceptor Ribhu; the mind of no other person is so fully imbued with the doctrine of unity as that of my teacher."

4. The Scientific Stage.—This may be defined as that of true knowledge, which has yet to come in India. That the Vishnu Purana and others of a similar character containing such extra-

vagant and improbable stories should have been for centuries regarded as sacred, is a proof that the Indian intellect, naturally intelligent, has been reduced to a state of childhood. Indeed, Sir Monier Williams says, "the more evidently physical and metaphysical speculations are opposed to common sense, the more favour they find with some Hindu thinkers."

The following assertions in the Purana show how the Indian intellect, naturally intelligent, has been weakened by Hinduism; Sannata, the wife of Kratu, is said to have brought forth 60,000 sages, no bigger than the joint of a thumb (p. 10). Prithu was born by rubbing the arm of Vena (p. 10). Ikshwaku was born from the nostril of Manu when he happened to sneeze; (p. 32). Sita was born from a furrow (p. 35). Daksha was born from the right thumb of Brahma (p. 32). Before his time living creatures were variously propagated by the will, by sight, by touch, and by religious austerities (p. 11).

Partridges are said to have picked up texts (p. 24). Baladeva shortened his wife with his ploughshare (p. 32); he made the Jumna follow him (p. 54). Visvakarma put the sun on his lathe and reduced its size (p. 23). What sensible person can believe such stories?

Encouragement of Shraddhas.

Chapters 13—16 of Book III, are devoted to directions about Shraddhas. The Pitris are said to be pleased 8 years, 1000 years, or 10,000 years according as the offerings are made on certain days (p. 29). The Pitris are claimed to be nourished by the offerings to Brahmans, and they are made to say: "Prosperous and affluent shall that man ever be, who in honour of us, gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents; and who, with faith and humility, entertains them with food according to his means, at proper seasons." (p. 29).

The offer, "presenting the Brahmans with choice viands, well dressed, and seasoned, and abundant, is to request them civilly to partake of them." (p. 29).

Large sums are expended at Shraddhas, impoverishting the people. But the moral evils are still worse.

Numbers of idle vagabonds, some of them notoriously vicious, are maintained who should work for their living. The impression is given that a man's welfare in another world depends mainly, not upon his own conduct, but on the offerings made after his death. He may lead any sort of life, however immoral and wicked, provided he leave enough to feed the Brahmans, and especially to have his Shraddha performed at Gaya. Thus encouragement is given to sin. On the other hand, a childless man is said to fall into *Put*. The great Judge of all the earth will do that which is right.

A man will be rewarded or punished for his own deeds, not for those of others over which he has no control.

The whole system is clearly an invention of the Brahmans to deceive ignorant credulous Hindus and get their money. At a time when mourning the loss of relatives, they work upon their feelings, and extort from them all they can.

It is our duty to cherish the memory of our forefathers, but their happiness in a future state depends upon their own conduct—not upon our offerings. The best way of showing respect for them is by leading noble lives.

YOGA.

The grand aim set before the reader is to recognise that he is one with Brahma. Some of the means prescribed for this purpose are described in pp. 65, 66.

The whole belief is a delusion. The brain is the organ of the mind. To enable it to act properly, it must have a good supply of pure blood. The blood is purified by fresh air entering into the lungs by breathing. From want of sufficient food and suppression of the breath, the blood of the Yogi is small in quantity and impure. The brain does not act properly. He may be in a dreamy condition or almost unconscious. Barth, a French writer, a distinguished Sanskrit scholar, says of the Yoga exercises: "Conscientiously observed, they can only issue in folly and idiocy."

The goal of Hindu philosophy, of the *jnana marga*, is expressed in the "great sentences:"

Tat tvam asi, That thou art.

Brahmâsmi, or *Aham Brahma*, I am Brahma.

With reference to the *maha-vakya*, "I am Brahma," Gaudapurnananda says:—

"Thou art verily rifled, O thou animal soul, of thy understanding, by this dark theory of Maya, because like a maniac, thou constantly ravest, 'I am Brahma.' Where is thy divinity, thy sovereignty, thy omniscience? O thou animal soul! Thou art as different from Brahma as is a mustard seed from Mount Meru. Thou art a finite soul, He is infinite. Thou canst occupy but one space at a time, He is always everywhere. Thou art momentarily happy or miserable, He is happy at all times. How canst thou say, 'I am He?' Hast thou no shame?"*

The climax of Hindu philosophy is a blasphemous falsehood, too horrible almost to think of—for a puny, ignorant, proud, sinful mortal to say, "I am God!" Yet, according to Hindu philosophy, he is the only wise man! How true are the words, "Professing themselves to be wise, they became fools."

* Banerjea's *Dialogues on Hindu Philosophy*, p. 379.

Real Origin of the Purana.

It has been shown that conflicting accounts are given in the Purana itself of its origin. Its false geography, false astronomy, false theology, its wild exaggerations, show that it did not come from God. It was evidently written by a Vaishnava Brahman to glorify Vishnu and exalt his caste. Although Hindus class the Puranas as *Smriti*, inferior to *Sruti*, the Purana claims to be "the most excellent of all holy writings." Some of the false promises made in connection with it have been mentioned.

The Saiva Puranas similarly claim preeminence for Siva.

When the Puranas agree on some points, they differ in many others, of which Wilson, in his Notes, gives very numerous instances. Their contradictions and absurdities throw discredit upon them all.

They were evidently written by Brahmans for their own ends; but to gain authority among an ignorant credulous people, were claimed to have been revealed by Brahma. The whole of them must be abandoned as sacred.

The True Incarnation.

Hinduism has been shown to be a device of priestcraft. Some may be disposed to draw the inference that *all religions are false*. This does not follow. The logic is the same as to infer because the geography of the Vishnu Purana is false, therefore all accounts of the earth's surface are false.

It is allowed that Hinduism contains some noble thoughts about God. The Hindu ideas about incarnations, though defective in many respects, recognize the idea of God descending to the level of the fallen creature and becoming man to lighten the burden of pain and misery under which the universe is groaning.

It has been shown that Krishna, according to the Vishnu Purana, might fitly be called an incarnation of lust. In the New Testament there will be found an account of a very different Incarnation,—the Lord Jesus Christ, born, through Divine power, of the Virgin Mary.

Krishna is represented as a mischievous, disobedient child. Of Jesus Christ it is said, "The child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." When He grew up He went about teaching and doing good.

He was holy, harmless, undefiled, and separate from sinners. No guile was found in His mouth. He was full of grace and truth. He challenged His bitterest enemies to find in Him any stain of sin.

Instead of spending His life in pleasure, He was a man of sorrows and acquainted with griefs. His life was one of privation.

It is said of Him that He had not where to lay His head. He sympathized with all our sorrows. He wept with Martha and Mary at the grave of their brother. His griefs and sorrows were ours. He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon, and with His stripes we are healed.

When Kansa's washerman justly blamed Krishna for injuring his master's clothes, he killed him. Of Jesus it is said, who "when He was reviled, reviled not again; when He suffered He threatened not." When the people of a certain village refused to give Him lodgings for the night, His disciples wished to call down fire from heaven to destroy them; but He rebuked them, saying that He had not come to destroy men's lives, but to save them.

His teaching was, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." When dying on the cross, He prayed for the murderers, saying, "Father forgive them; for they know not what they do."

Truly this was the Son of God, the spotless Incarnation!

The Claims of Christianity to Consideration.

An intelligent man should have some acquaintance with all the great religions of the world, but Christianity deserves special attention.

Educated Hindus have accepted western geography and astronomy as correct; they eagerly adopt western inventions like railways and the electric telegraph; they are now desirous of representative government, which is also of western origin. The religion accepted by the westerns as superior to their original superstitions, deserves at least the attentive examination of the Hindus. It is as vain to attempt to defend the *religion* of the Vishnu Purana as to defend its *geography*. Both are equally erroneous.

It is Christianity which has mainly raised painted savages to the fore-front of civilization. Gladstone, one of the greatest statesmen of modern times, says, that for "the last fifteen hundred years Christianity has always marched in the van of all human improvement and civilization, and it has harnessed to its car all that is great and glorious in the human race." Christianity was the religion of men like Milton, Newton, Johnson, and Scott. Shakespeare, the greatest of writers, ends his will with these words: "I commend my soul into the hands of God my Creator; hoping and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting."

Christianity alone has a Saviour. Every thoughtful man feels

the burden of guilt which he carries about with him; in the battle with evil which every man should fight, he feels that he needs help. Christianity provides both. Alone we entered the world; alone we depart. Christianity does not leave us to pass tremblingly into an unknown eternity; it promises the Saviour's presence with us in that trying hour, and comforts us with the hope of a blessed immortality.

Let the reader seriously ponder the foregoing remarks. For further information he is referred to *Short Papers for Seekers after Truth* (1 An.), or to Dr. Murray Mitchell's *Elements of Christian Truth*, (1½ As.) containing lectures to educated Hindus; but, above all, to the *New Testament*, obtainable in any of the Bible Depôts scattered over India.

Lastly, let the reader earnestly ask God, his Father in heaven, for divine light. The prayer of the Brihad Aranyaka Upanishad may be offered, but in a higher sense: "*From the unreal lead me to the real; from darkness lead me to light; from death lead me to immortality.*"

The following prayer, attributed to Augustine, one of the most distinguished converts to Christianity in early times, may also be used:

"O LORD, who art the Light, the Way, the Truth, the Life; in whom there is no darkness, error, vanity, nor death; the light, without which there is darkness; the way, without which there is wandering; the truth, without which there is error; the life, without which there is death; say, Lord, 'Let there be light,' and I shall see light and eschew darkness; I shall see the way, and avoid wandering; I shall see the truth, and shun error; I shall see life and escape death. Illuminate, O illuminate my blind soul, which sitteth in darkness and the shadow of death; and direct my feet in the way of peace."

PUBLICATIONS FOR INDIAN READERS.

THE SACRED BOOKS OF THE EAST DESCRIBED AND EXAMINED.

HINDU SERIES.

Among intelligent men there is now a greater desire than formerly to become acquainted with the great religions of the world. Inquiry in this direction has been greatly facilitated by the magnificent Series, entitled THE SACRED BOOKS OF THE EAST, edited by Professor Max Müller, and through the labours of other oriental scholars.

While such works are invaluable, their cost is prohibitory except to a comparative few. This especially applies to the people of India, whose average incomes are far below those of Europeans. An effort has been made to supply the want by a series, at very moderate prices, giving copious extracts from the most important works, with explanatory notes where necessary, and a review of the whole from the stand-point of the Nineteenth Century.

The **Sacred Books of the Hindus** present some features of great interest. They afford a vivid picture of the state of India three thousand years ago; they exhibit the phases of religious thought through which the people have passed, and a knowledge of these is necessary to become acquainted with the forces which have moulded their character. Several of the books have attained a world-wide celebrity, and no one, with any pretensions to scholarship, should be without some acquaintance with them.

The plan has been to precede each work by an introduction, explanatory of the authorship, its leading features, &c., based upon the latest available information on the subject. In the case of smaller works, like the *Bhagavad Gítá* and *Vedánta Sára*, a translation is given of the whole; where the size forbids this, selections are given sufficiently copious to enable a correct opinion to be formed of its character. In cases like the *Mahábhárata*, a sketch is given of the leading story. Notes are appended where necessary; and, lastly, each work is reviewed in the fuller light of the present day.

The best translations accessible to the publishers have been used. Through the kind permission of Mr. R. T. B. Griffith, late Principal of the Sanskrit College, Benares, and Messrs.

Lazarus & Co., the Society has been enabled to make a free use of the most recent translations of the Rig-Veda and Atharva-Veda. Colonel G. A. Jacob, author of *Hindu Pantheism* and of a *Concordance to the Upanishads*, kindly read the proofs of the *Vedánta Sára*. The aid rendered by the Rev. Dr. Murray Mitchell is likewise gladly acknowledged.

Although it is believed there is no similar Series in the English language which affords so much information at so moderate a cost, it must be acknowledged that it is marred by not a few misprints in some of the issues. These are far more apt to occur in this country where compositors do not know the meaning of what they set up. It is hoped that subsequent editions will show improvement both in this and other respects. Suggestions for this purpose are earnestly invited.

The following is a detailed list of the contents of the three volumes. The different works may be had separately or in volumes in different styles of binding.

VOLUME I.

VEDAS AND BRAHMANAS.

An Account of the Vedas, with Illustrative Extracts from the Rig-Veda. 8vo. 166 pp. 4½ As. Post-free, 6 As.

The principal divisions of the Vedas are described; with life in Vedic times, the gods of the Vedas, the offerings and sacrifices. Through the kind permission of Mr. R. T. H. Griffith, translations of some of the most important hymns in the Rig-Veda are quoted in full. They are interesting as the ancient songs which the Aryans brought with them to India as their most precious possession.

The Atharva-Veda. 8vo. 76 pp. 2½ As. Post-free, 3 As.

This is the Veda of Prayers, Charms, and Spells. A classified selection of the Hymns is given, including charms to cure diseases, expel demons, secure success in life, destroy enemies, &c. with a review of the whole.

The Brahmanas of the Vedas. 8vo. 232 pp. By the Rev. K. S. Macdonald, M.A., D.D., Author of *The Vedic Religion*. 8 As. Post-free, 10 As.

Accounts are given of the Brahmanas of the Rig-Veda, Sáma Veda, Black and White Yajur Vedas, and the Atharva Veda, showing the development of Hinduism. The state of society, the human, horse, and other sacrifices, the gods and religion of the Brahmanas are described, with many interesting details.

VOLUME II.

PHILOSOPHICAL WORKS AND LAW BOOKS.

Selections from the Upanishads. 8vo. 120 pp. 4 As. Post-free, 5 As.

The Katha, Isa, and Svetásvatara, as translated into English by Dr. Roer, are quoted in full, with the notes of Sankara-Achárya and others; and there are copious extracts from the Brihad Aranya and Chhándogya Upanishads; with an examination of their teaching.

The Bhagavad Gita. 8vo. 108 pp. 4 As. Post-free, 5 As.

This work, supposed to represent the loftiest flight of Hindu philosophy, consists of a supposed dialogue between Arjuna and Krishna. It seeks to harmonise the Vedánta, Yoga, and Sánkhya doctrines, combining with them faith (*bhakti*) in Krishna, and stern devotion to caste duties. Numerous explanatory notes are added.

Vedánta Sara. 8vo. 143 pp. 4 As. Post-free, 5 As.

This celebrated treatise, by Sadánanda, is considered the best popular exposition of the Vedánta philosophy. The English translation is by the late Dr. Ballantyne, Principal of the Sanskrit College, Benares; but it has been carefully revised. An introductory sketch of Hindu philosophy is given; a brief summary of the Vedánta Sútras, followed by an examination of the system. The proofs were read by Colonel G. A. Jacob.

Yoga Sastra. 8vo. 78 pp. 2½ As. Post-free, 3 As.

The Yoga Sútras of Patanjali examined, and the supposed Yoga powers shown to be a delusion. The true Yoga Sastra is explained; with a notice of Swami Vivekananda's Yoga Philosophy.

The Laws of Manu. 8vo. 100 pp. 4 As. Post-free, 4½ As.

Mánava Dharma-Sástra, the Laws of Manu, is not only the most important of all the legal Codes, but it is regarded as almost equal in holiness to the Vedas. An English translation is given of the principal passages, with brief notices of other Dharma-Sástras, and a review of the whole.

VOLUME III.

EPIC POEMS AND PURANAS.

The Ramayana. 8vo. 180 pp. 7 As. Post-free, 8½ As.

A full abridgment of this celebrated poem is given in English, with explanatory notes, where necessary. An Introduction treats of the author and age of the poem, with explanations of its aims by eminent Oriental scholars; it is compared with the Mahábhárata and the Greek epic poems. The review describes the state of society during the times of the author; the claims of the poem to be a sacred book are examined; and, in conclusion, an account is given of the Nishkalank or Spotless Avatar.

The Mahabharata. 8vo. 176 pp. 7 As. Post-free, 8½ As.

This work, besides affording vivid pictures of the times described, may be regarded as an encyclopædia of Hinduism, containing most of the legends with which the people are familiar. The Bhagavad Gítá, included in the Bhíshma-Parva, is published separately. The leading story of the poem is given, with some of the principal episodes. The introduction treats of the authorship &c; the review notices the excellencies and defects of the poem, &c.

The Vishnu Purana. 8vo. 96 pp. 3 As. Post-free, 4 As.

An abridgment is given, *verbatim*, from the English translation of H. H. Wilson, Professor of Sanskrit, University of Oxford; with an examination of the Book in the light of the present day. A very brief abstract is also given of the eighteen Puranas.

Sold separately or in volumes.

The volumes may be had in stiff covers at 1 Re. each; in half cloth at Re. 1¼; Postage, 2 As. The prices are net—no discount is allowed.

HINDUISM AND CHRISTIANITY.

Hindu Philosophy.

A Rational Refutation of the Hindu Philosophical Systems. 2nd Edition. 8vo. 208 pp. Price, 10 As. net, Post-free.

By Nehemiah Nilakantha Sâstri Goreh, Translated from the original Hindi, printed and manuscript, by Fitz-Edward Hall, D. C. L., *Oxon.*, H M.'s Ispector of Public Instruction for the Central Provinces.

Philosophic Hinduism. 8vo. 72 pp. 2½ As. Post-free, 3 As.

The Upanishads; the Six Schools of Hindu Philosophy; the Minor Schools; Doctrines of Philosophic Hinduism; the Bhagavad Gítá; Causes of the Failure of Hindu Philosophy.

Studies in the Upanishads. 8vo. 80 pp. 2½ As. Post-free, 3 As.

Five Lectures by the Rev. T. E. Slater. An interesting account is given of the development of ancient Indian thought, and its practical results in the life and religion of the people. The Vedánta is contrasted with Christianity.

Transmigration and Karma. 8vo. 60 pp. 2 As. Post-free, 2½ As.

Lectures by Rev. T. E. Slater. An examination of two important Hindu tenets.

Transmigration. 12mo. 19 pp. By Rev. Dr. W. Hooper, 1 Anna.

Swami Vivekananda on Hinduism. 8vo. 96 pp. 3 As. Post-free, 4 As.

The Swami's Chicago Address is quoted in full and examined; important facts are brought out which he omitted to state.

Swami Vivekananda and his Guru. 8vo. 125 pp. 3 As. Post-free, 4 As.

A history of the Swami and his Guru is given; the Swami's boasted success in the West is shown to be untrue by the letters of 45 prominent Americans; the Vedánta philosophy examined; portraits are given of Schopenhäuer and Max Müller, with an estimate of the importance to be attached to their approval of Vedantism.

Popular Hinduism.

Popular Hinduism. 8vo. 96 pp. 2½ As. Post-free, 3½ As.

Review of the Hinduism, of the Epic Poems and Puranas, &c.; Rites and Observances; Effects of Hinduism, and Suggested Reforms.

History of the Hindu Triad. (Brahmá, Vishnu, and Siva.) 8vo. 64 pp. 2 As. Post-free, 2½ As.

An account is first given of the earliest gods of the Hindus; the changes which afterwards took place are described, with the development of the Triad as given in the Hindu sacred books.

Krishna as described in the Puranas and Bhagavad Gita. 8vo. 72 pp. 2½ As. Post-free, 3 As.

A full account is given of the Krishna Avatára, chiefly taken from the Vishnu Purana, with some extracts from the Bhagavata Purána and the Mahábhárata. The circumstances which led to the great war between the Pándus and Kurus are described; and some of the doctrines of the Bhagavad Gítá are examined in detail.

Account of the Temple of Jagannath at Puri. 8vo. 48 pp. 1½ As.

The account is taken chiefly from Dr. Rajendralala Mitra's *Antiquities of Orissa*; Hunter's *Gazetteer of India*, Sterling's *Orissa*, &c. With views of the temple, procession, and images.

DEVIL-DANCERS, WITCH-FINDERS, RAIN-MAKERS, AND MEDICINE MEN. 4to. 60 pp. 2½ As. Post-free, 3 As.

A full account of these curious and degrading superstitions, prevalent among backward nations in different parts of the world; with 36 illustrations.

BRAHMA SAMAJ.

THE BRAHMA SAMAJ, AND OTHER MODERN ECLECTIC RELIGIOUS SYSTEMS. 108 pp. 3 As. Post-free, 4 As.

Modern Hindu Theism; Rammohun Roy; Debendranath Tagore; Keshub Chunder Sen; Sadharan Brahmo Samaj; Madras Brahmoism; Prarthana Samajes.

CHRISTIANITY.

CHRISTIANITY EXPLAINED TO A HINDU; OR, THE DOCTRINES OF CHRISTIANITY AND HINDUISM COMPARED. 60 pp. 2 As.

Doctrines about God, Creation, the Soul, Karma, Transmigration, Sin, Incarnations, Salvation, Prospects at death, and Comparative Effects.

INDIA HINDU, AND INDIA CHRISTIAN; OR, WHAT HINDUISM HAS DONE FOR INDIA, AND WHAT CHRISTIANITY WOULD DO FOR IT. 8vo. 72 pp. 2½ As. Post-free, 3 As.

Address to thoughtful Hindus, showing how much their country would benefit from the religion which many of them now oppose.

LETTERS TO INDIAN YOUTH ON THE EVIDENCES OF CHRISTIANITY. 12mo. 280 pp. 6 As. Post-free, 7 As.

By the Rev. Dr. Murray Mitchell. External and Internal Evidences of Christianity; Examination of Popular Hinduism, Vedantism, and Muhammadanism.

BARROWS LECTURES. CHRISTIANITY THE WORLD-WIDE RELIGION. 8vo. 188 pp. 6 As. Post-free, 7½ As.

Seven Lectures, by the Rev. Dr. Barrows, of Chicago.

ELEMENTS OF CHRISTIAN TRUTH. 12mo. 71 pp. 1½ As.

Lectures, by the Rev. Dr. Murray Mitchell, delivered to Educated Hindus.

BUSHNELL'S CHARACTER OF JESUS. 18mo. 92 pp. 1½ As.

With notes by the Rev. T. E. Slater.

THE HISTORY OF CHRISTIANITY IN INDIA; WITH ITS PROSPECTS. 8vo. 150 pp. 5 As. Post-free, 6 As.

An account of the early Christian Missions, and the progress of Christianity among the principal nations; with 35 illustrations, including portraits of some eminent Missionaries.

TESTIMONIES OF GREAT MEN TO THE BIBLE AND CHRISTIANITY. 8vo. 45 pp. 1½ As. Post-free, 2 As.

Opinions expressed by great writers, philosophers, scientists, lawyers and statesmen, showing that the Bible and Christianity are firmly believed by the most eminent men of the time.

HOW THE PEOPLE OF ANCIENT EUROPE BECAME CHRISTIANS, AND THE FUTURE RELIGION OF INDIA? 8vo. 48 pp. 1½ As. Post-free, 2 As.

An account of the Eastern and Western Aryans; their common origin; resemblances in language and religion; how Christianity was first brought to Europe; the opposition it encountered, and its final success, with the evidence that it will follow a similar course in India.

CIVILIZATION, ANCIENT AND MODERN, COMPARED; WITH REMARKS ON THE STUDY OF SANSKRIT. 8vo. 48 pp. 1½ As. Post-free, 2 As.

DODDRIDGE'S RISE AND PROGRESS OF RELIGION IN THE SOUL. 12mo. 180 pp. 3 As. Post-free, 4 As.

This is an abridged edition of one of the most useful works on Christianity in the English language.

Aids to Study the New Testament.

THE BEGINNINGS OF CHRISTIANITY.- 12mo. 124 pp. 2 As.

An Introduction to the Gospel of Luke and the Acts of the Apostles, with a Vocabulary and two Maps.

JESUS CHRIST: HIS LIFE AND TIMES. 8vo. 176 pp. 3 As. Post-free, 4 As.

The claims of Jesus Christ to attention; the Preparation for His Coming; the Times in which He lived; His early Life, Public Ministry, and Death; His character contrasted with the highest Hindu, Buddhist, and Muhammadan Ideals. Compiled from Stalker, Farrar, Geikie, etc. Addressed to Educated Hindus.

THE FOUNDER OF CHRISTIANITY. 12mo. 250 pp. Stiff covers, 4 As. Full cloth, gilt title, 8 As.

An Introduction to the New Testament; with a Statement of Christian Truth, Prayers, Vocabulary, and two Maps. Includes most of the preceding, with additions.

Papers for Thoughtful Hindus.

No. 1. THE RELATION BETWEEN CHRISTIANITY AND HINDUISM. 8vo. 32 pp. By the Rev. Dr. KRISHNA MOHUN BANERJEA, late Sanskrit Examiner to the Calcutta University. ½ Anna.

The remarkable resemblances, in some respects, between ancient Hinduism and Christianity are pointed out.

No. 2. THE SUPPOSED AND REAL DOCTRINES OF HINDUISM, AS HELD BY EDUCATED HINDUS. 8vo. 32 pp. By the Rev. Nehemiah (Nilakanth) Goreh. ½ Anna.

It is shown that the belief of educated Hindus with regard to God, His Attributes, Creation, &c., are not found in the Vedas; but have been derived from Christianity.

No. 3. MORAL COURAGE. 8vo. 32 pp. ½ Anna.

A lecture by the Bishop of Bombay.

No. 4. THE IMPORTANCE OF RELIGION. 8vo. 48 pp. ¾ Anna.

An appeal to the young, by John Foster, author of Essays on *Decision of Character*.

No. 5. CHRISTIANITY, OR—WHAT? 8vo. 16 pp. ¼ Anna. By the Rev. H. Rice.

Christianity is shown to be the only religion which meets the wants of man.

No. 6. THE SENSE OF SIN IN THE LIGHT OF HISTORY. A Lecture by the Rev. F. W. KELLETT, M.A., Madras Christian College. 8vo. 20 pp. ½ Anna.

It is shown that the deeper the sense of sin, the more nature the religious life.

No. 7. BISHOP CALDWELL ON KRISHNA AND THE BHAGAVAD GITA. 8vo. 32 pp. ¾ Anna.

A reprint of Remarks on the late Hon. Sadagopah Charlco's introduction to a Reprint of a Pamphlet entitled, "*Theosophy of the Hindus*;" with a preface by the Rev. J. L. Wyatt.

No. 8. THE DUTIES OF EDUCATED YOUNG MEN TO THEIR COUNTRY. 8vo. 16 pp. ½ Anna.

address, by the Rev. H. Ballantyne, at a Meeting of the Ahmednagar Debating Society. Translated from the Marathi.

No. 9. CHRIST THE FULFILMENT OF HINDUISM. 8vo. 23 pp. ½ Anna.

A lecture by the Rev. F. W. KELLETT, M.A., Madras Christian College.

No. 10. VEDANTISM. 8vo. 21 pp. ½ Anna.

By the Rev. Lal Behari Day, with numerous Sanskrit quotations.

No. 11. THE DEFECTIVENESS OF BRAHMOISM. 8vo. 24 pp. ½ Anna.

A Lecture by the Rev. Lal Behari Day.

No. 12. PRELIMINARY DIALOGUES ON IMPORTANT QUESTIONS IN INDIA. 8vo. 74 pp. 2 As. Post-free, 2½ As.

By a member of the Oxford Mission, Calcutta. Hindu and Christian Conceptions of God, Theism *versus* Pantheism, Personality, Merit and Demerit, Sin, &c.

No. 13. HELPS TO TRUTH-SEEKERS. 8vo. 32 pp. 1 Anna.

By the Rev. H. Rice. Current objections to Christianity considered.

No. 14. HINDU PANTHEISM. 8vo. 18 pp. ½ Anna.

From *Anti-theistic Theories*, by Professor Flint, an able writer.

No. 15. HINDUISM AND CHRISTIANITY: A COMPARISON AND A CONTRAST. 8vo. 64 pp. 1½ As. Post-free, 2 As.

By the Rev. Dr. J. P. Jones of Madura. The points in which the two Religions resemble each other are stated, as well as their differences.

No. 16. THE GODS OF ANCIENT EUROPE. 8vo. 84 pp. 2 As. Post-free, 2½ As.

The gods of ancient Greece, Rome, Germany, and Britain are described; their disappearance before Christianity, and the prospects of a similar change in India. Numerous illustrations.

SOCIAL REFORM.

ON DECISION OF CHARACTER AND MORAL COURAGE. 8vo. 56 pp. 1½ As. Post-free, 2 As.

A reprint of Foster's celebrated Essay, with some remarks on its application to India.

SANITARY REFORM IN INDIA. 55 pp. 2 As. Post-free, 2½ As.

How lakhs of Lives may be saved every year, and crores of cases of Sickness prevented; Precautions against Fever, Cholera, Diabetes, &c.

IS INDIA BECOMING POORER OR RICHER? WITH REMEDIES FOR THE EXISTING POVERTY. 8vo. 82 pp. 2½ As. Post-free, 3 As.

The prevailing idea with regard to the increasing poverty of India shown to be incorrect, and the true means of promoting its wealth explained.

DEBT AND THE RIGHT USE OF MONEY. 8vo. 32 pp. 1 Anna.

Prevalence of Debt in India; its Causes; Evils; how to get out of it; with Franklin's Way to Health, &c.

PURITY REFORM. 8vo. 32 pp. 1 Anna.

The great need of this reform shown, and the means for its promotion.

TEMPERANCE REFORM IN INDIA. 8vo. 40 pp. 1½ As. Post-free, 2 As.

Intoxicating liquors in Ancient India; Intemperance in England; Temperance Reform in the West; spread of Intemperance in India; Temperance Reform in India; how to promote Temperance Reform; with Portraits of Livesey, Father Mathew, Sir Wilfred Lawson, Dean Farrar, Messrs. Samuel Smith and Caine.

CASTE. 8vo. 66 pp. 2 As. Post-free, 2½ As.
Supposed and real origin of Caste; Laws of Caste according to Manu; its Effects; Duty with regard to it.

THE WOMEN OF INDIA AND WHAT CAN BE DONE FOR THEM. 8vo. 158 pp. 4 As. Post-free, 5½ As.
Women in Hindu literature; Female Education; Marriage Customs; Widow Marriage; means to be adopted to raise the position of Women.

THE ABOVE COMPLETE IN ONE VOLUME, 1 Rupee Net. Postage, 2½ As.

PRIZE ESSAY ON THE PROMOTION OF INDIAN DOMESTIC REFORM. 8vo. 144 pp. 4 As. Post-free, 5 As.
The prize was gained by Ganpat Lakshman, of Bombay, in 1841. His Essay was published with a Prefatory Note by the Rev. Dr. John Wilson, in which it is highly commended as giving a graphic and correct picture of Hindu family life.

Papers on India.

No. 1. THE SUPPRESSION OF THUGGEE AND DACOITY. 8vo. 56 pp. 2 As. Post-free, 2½ As.

No. 2. THE SUPPRESSION OF HUMAN SACRIFICE, SUTTEE, AND FEMALE INFANTICIDE. 8vo. 80 pp. 2½ As.
Graphic narratives by the late Sir J. W. Kaye.

No. 3. INDIA BEFORE THE ENGLISH. 8vo. 48 pp. 2 As. Post-free, 2½ As.
By R. Sewell, Esq. The author has been described as "the most devoted archæologist in Southern India." He has given years to the investigation of Indian history, and has published several learned works on the subject.

No. 4. THE INDIAN NATIONAL CONGRESS; ITS RESOLUTIONS, AND SUGGESTIONS FOR ITS INCREASED USEFULNESS. 8vo. 232 pp. 6 As. Post-free, 7½ As.
The Resolutions passed at the first thirteen Sessions; proposals for its better organization; and suggested topics for the closing year of the century.

No. 5. TWELVE YEARS OF INDIAN PROGRESS. 8vo. 64 pp. 2 As. Post-free, 2½ As.
The great advance between 1885 and 1896 in agriculture, manufactures, commerce, education, political, social, moral and religious reform. Extracted from the preceding, with portrait of Lord Elgin.

PICE PAPERS ON INDIAN REFORM, ¼ Anna each.

Some are original; others are abridged for popular use.

1. CAUSES OF INDIAN POVERTY.
2. INDIAN MARRIAGE CUSTOMS.
3. SUPPOSED AND REAL CAUSES OF DISEASE.
4. PATRIOTISM: FALSE AND TRUE.
5. MANAGEMENT OF INFANTS.
6. DEBT, AND HOW TO GET OUT OF IT.
7. THE PURDAH; OR THE SECLUSION OF INDIAN WOMEN.
8. CASTE: ITS ORIGIN AND EFFECTS.
9. ASTROLOGY.

10. What has the British Government done for India?
11. Who wrote the Vedas?
12. Manava-Dharma Sastra.
13. The Bhagavad Gita.
14. The Science of the Hindu Sastras.
15. Fevers: their Causes, Treatment and Prevention.
16. Cholera and Bowel Complaints.
17. Animal Worship.
18. Early Marriage; its Evils and Suggested Reforms.
19. Duty to a Wife.
20. The Fruits of Hinduism.
21. Indian Widows, and what should be Done for them.
22. The Advantages of Female Education.
23. Hindu and Christian Worship Compared.
24. Hindu Pilgrimages.
25. Charity: False and True.
26. The Two Watchwords—Custom and Progress.
27. The Value of Pure Water.
28. Charms, Mantras, and other Superstitions.
29. Nautches.
30. Importance of Cleanliness.
31. How to have Healthy Children.
32. How to bring up Children.
33. How to take care of the Sick.
34. Eclipses.
35. Family Prayer.
36. Giving Abuse.
37. Shraddhas.
38. Karma or Fate.
39. The Fatherhood of God.
40. The Brotherhood of Man.
41. Hindu and Christian Ideals on Piety.
42. Prayaschitta.

Complete in a volume, half bound, gilt title, 1 Re. Postage, 2 As.

43. An Appeal to Young India.

Descriptions of Countries and Peoples.

The Indian Empire. 8vo. 215 pp. 6 As; limp cloth, 8 As. Postage, 1 Anna.

A Hand-book of Information for Indian citizens. India, Past and Present, with the work yet to be done, both by Government and people, to render the country prosperous and happy.

Pictorial Tour round India. Imperial 8vo. 116 pp. 6 As. Post-free, 7½ As.

An imaginary tour round India, with visits to Nepal and Cashmere, describing the principal cities and other objects of interest. With 97 woodcuts illustrative of the Himalayas, Calcutta, Benares, Agra, Delhi, Bombay, Madras, &c.

THE PRINCIPAL NATIONS OF INDIA. 8vo. 160 pp. 4 As. Post-free, 5 As.

An account of 42 Nations and Tribes of India, with specimens of some of their languages, and 55 illustrations.

THE NATIVE STATES OF INDIA AND THEIR PRINCES; WITH NOTICES OF SOME IMPORTANT ZEMINDARIS. 4to. 100 pp. 5 As. Post-free, 6 As.

157 States are described, and 32 portraits are given. The little book will help to enable Indians to understand the vast extent of their country, and what is being done for its improvement.

KASI, OR BENARES, the Holy City of the Hindus. Imperial 8vo. 44 pp. 3 As. Post-free, 4 As.

An account of the city; its Sanskrit schools, ghats, temples, and pilgrimages; with 23 illustrations.

THE BEAUTIFUL GARDEN OF INDIA. 8vo. 86 pp. 2½ As. Post-free, 3 As.

A dream and its Interpretation by a Friend of India. A description of India, Past and Present.

THE GREAT TEMPLES OF INDIA, CEYLON, AND BURMA. Imperial 8vo. 104 pp. with 60 illustrations. 6 As. Post-free, 7½ As.

There are pictures and descriptions of some of the most celebrated Hindu, Sikh, Jain and Buddhist temples; as Puri, Budh-Gaya, Benares, Hurdwar, Gangotri, Ellora, Elephanta, Amritsar, Gwalior, Tanjore, Srirangam, Kandy, Prome and Mandalay.

BURMA AND THE BURMESE. 4to. 54 pp. 2½ As. Post-free, 3 As.

A description of the manners and customs of the Burmese; an account of their government, religion, and history, with illustrative woodcuts, and portraits of King Theebaw and his Queen.

LANKA AND ITS PEOPLE; or, A DESCRIPTION OF CEYLON. 4to. 72 pp. 3 As. Post-free, 3½ As.

The account of Lanka given in the Ramayana is first mentioned. Its history, and present condition are then described, with numerous illustrative woodcuts.

TIBET: THE HIGHEST COUNTRY IN THE WORLD. 4to. 62 pp. 2½ As.

An account of the country, its productions, the curious customs of the people their religion, and supposed living incarnations, with numerous illustrations.

PICTURES OF CHINA AND ITS PEOPLE. 4to. 56 pp. 2½ As. Post-free, 3 As.

Extent, History, Manners and Customs of the People; Schools, Examinations; Industries; Travelling; Language and Literature; Government; Religions; India and China Compared; with 64 Illustrations.

JAPAN: THE LAND OF THE RISING SUN. 4to. 68 pp. 2½ As. Post-free, 3 As.

With 49 Illustrations. An interesting description of this beautiful country, and an account of the remarkable changes which have taken place in it.

PERSIA AND ITS PEOPLE. Small 4to. 78 pp. 2½ As. Post-free, 3 As.

In ancient times the Persian Empire was noted for its extent and magnificence. Although decayed, the country is still interesting. An account is given of the manners and customs of the people, their history, ancient and modern, their government, and religion; with descriptions of the principal cities, and numerous illustrations.

ARABIA, AND ITS PROPHET. 4to. 64 pp. 2½ As. Post-free, 3 As.

An account of the Arabs; with descriptions of Jeddah, Mecca, Medina; the History of Muhammad and the early Caliphs; the Koran, Muslim Doctrines, Sects, Prayers, Pilgrimage, &c., with numerous illustrations.

PICTORIAL TOUR ROUND BIBLE LANDS. Imperial 8vo. 100 pp. 6 As. Post-free, 7½ As.

The principal countries mentioned in the Bible and in ancient history are described; as Palestine, Syria, Babylon, Asia Minor, Greece and Italy; with 104 Illustrations.

PICTURES OF RUSSIA AND ITS PEOPLES. Imperial 8vo. 83 pp. 5 As. Post-free, 6 As.

A description both of European and Asiatic Russia, including an account of the different races by which they are peopled, their manners and customs, the Government, &c., with 89 illustrations and maps.

EGYPT: THE LAND OF THE PYRAMIDS. Imperial 8vo. 80 pp. 5 As. Post-free, 6 As.

A description of this interesting country, one of the oldest seats of civilization in the world; its ancient religion, its famous temples and other buildings; the manners and customs of the people, etc.; with numerous illustrations.

THE LAND OF SNOWS: with an account of Missions to Greenland. 4to. 56 pp. 2½ As. Post-free, 3 As.

A description of Greenland, so different from India; giving an account of its people; and the efforts to elevate them; with numerous illustrations.

THE OVERLAND JOURNEY TO ENGLAND. 4to. 72 pp. 3 As.

A description of the principal places passed, with some account of the expense and directions on arrival in England: copiously illustrated.

PICTORIAL TOUR ROUND ENGLAND, SCOTLAND, AND IRELAND. Imperial 8vo. 114 pp. 6 As. Post-free, 7½ As.

Description of the chief places of interest; Public Schools and Universities; Coal Mines and Manufactures; the British Government; Home Life; England an example and warning to India. With 104 woodcuts, and a coloured engraving of the Queen-Empress.

ITALY: ANCIENT AND MODERN. Imperial 8vo. 80 pp. 5 As. Post-free, 6 As.

Remarkable events in the history of the country are described; accounts are given of Rome, Vesuvius, the Buried Cities, and other places of interest; with numerous illustrations.

PICTURES OF WOMEN IN MANY LANDS. Imperial 8vo. 112 pp. 6 As. Post-free, 7½ As.

Descriptions of women, beginning with the most degraded nations of the world, and gradually ascending to the most enlightened; with suggestions, from the review, for Indian women. 172 illustrations.

Biographies.

STATESMEN OF RECENT TIMES. 8vo. 192 pp. 8 As. Post-free, 9½ As.

Accounts are given of the leading Statesmen in the great countries of the world as Gladstone, Salisbury, Bismarck, and others. Special notice is taken of those interested in India. In all 182 are mentioned, with 122 portraits.

THE GOVERNORS-GENERAL OF INDIA, First Series. By Henry Morris, M. C. S. (retired) 8vo. 145 pp. 4 As. Post-free, 5 As.

Contains sketches of the lives of Warren Hastings, Lord Cornwallis, Sir John Shore, Marquis Wellesley, the Earl of Minto, and the Marquis of Hastings, with portraits. Interesting personal details are given, such as are not usually found in histories.

THE GOVERNORS-GENERAL OF INDIA, Second Series. By the same author, 8vo. 175 pp. 4 As. Post-free, 5 As.

Includes sketches of Lord Amherst, Lord William Bentinck, Lord Auckland, Lord Ellenborough, Lord Hardinge, and the Marquis of Dalhousie.

The two Series, half bound in cloth, gilt title, 12 As.

SKETCHES OF INDIAN CHRISTIANS; WITH AN INTRODUCTION BY S. SATTHIANADHAN, M.A. 8vo. 268 pp. half cloth with gilt title, 10 As. Post-free, 11½ As.

An account of 42 Indian Protestant Christians; Tamil, Telugu, Canarese, Malayalam, Bengali, Hindustani, Panjabi, Afghan, Gujarati, Marathi, Parsi, and Karen; with several portraits.

ANGLO-INDIAN WORTHIES. By Henry Morris, MADRAS C. S. (Retired.) 8vo. 160 pp. 4 As. Post-free, 5 As. Full cloth, gilt title, 8 As.

Lives of Sir Thomas Munro, Sir John Malcolm, Lord Metcalfe, Mountstuart Elphinstone, James Thomason, Sir Henry Lawrence, Sir James Outram, Sir Donald Macleod, and Sir Bartle Frere, with portraits.

EMINENT FRIENDS OF MAN; or LIVES OF DISTINGUISHED PHILANTHROPISTS. 8vo. 158 pp. 4 As. Post-free, 5 As. Full cloth, gilt title, 10 As.

Sketches of Howard, Oberlin, Granville Sharp, Clarkson, Wilberforce, Buxton, Pounds, Davies of Devauden, George Moore, Montefiore, Livesey, the Earl of Shaftesbury, and others; with remarks on what might be done in India.

SOME NOTED INDIANS OF MODERN TIMES. 8vo. 164 pp. 4 As. Post-free, 5 As.

Sketches of Indian Religious and Social Reformers, Philanthropists, Scholars, Statesmen, Judges, Journalists, and others; with several portraits.

MARTIN LUTHER, THE GREAT EUROPEAN REFORMER. 8vo. 109 pp. 2½ As. Post-free, 3 As.

The state of religion in Europe in the time of Luther is described; a full account is given of his undaunted efforts to bring about a reformation; the greater need of a similar change in India is shown, and Luther is held up as an example. 15 illustrations.

BABA PADMANJI. An Autobiography. 8vo. 108 pp. 2½ As. Post-free, 3 As.

An interesting account by himself of this popular Marathi author, describing his conversion from Hinduism to Christianity.

PICTURE STORIES OF NOBLE WOMEN. 4to. 50 pp. 2½ As. Post-free, 3 As.

Accounts of Cornelia, Agrippina, Padmani of Chittore, Lady Jane Grey, Ahaliya Bai, Mrs. Fry, Princess Alice, Miss Carpenter, Maharani Surnomayi, Pandita Ramabai, Miss Nightingale, and Lady Dufferin.

THE QUEEN-EMPRESS OF INDIA AND HER FAMILY. 43 pp. 3 As. Post-free, 3½ As.

Her early life; marriage; widowhood; children; progress in India during her reign; traits of character and lessons from her life. With 27 illustrations, and coloured portrait of the Empress.

SIR HERBERT EDWARDES. By Henry Morris. 8vo. 20 pp. ½ Anna.

He is described as the hero of Multan; the peace-maker among wild Afghan tribes; the true friend of India; the earnest Christian.

CHARLES GRANT: the Christian Director of the East India Company. By Henry Morris. 8vo. 48 pp. 1 Anna

Mr. Grant was an esteemed Indian Civilian, who, after his retirement, became a Director and Chairman for a time of the East India Company. Some very important beneficial changes introduced by him are described. With a portrait.

JOHN CHRYSOSTOM: "THE GOLDEN-MOUTHED." 4to. 52 pp. 2 As.
An account of the most eloquent Christian preacher in ancient times; with a description of the age in which he lived, and the sufferings he endured. Illustrated by engravings.

Publications for Students.

SELECT CONVOCATION ADDRESSES, delivered to Graduates of the Madras University. 8vo. 231 pp. Stiff covers, 8 As.; Half bound in cloth, 12 As. Post-free.
The volume contains 15 addresses, commencing in 1859, and including several of the most recent. Some of the most distinguished men in South India during the last 30 years took part in the Series. Many very useful hints to young men entering upon the battle of life, in any part of India will be found in the collection.

THE INDIAN STUDENT'S MANUAL. 12mo. 352 pp. 8 As. Post-free, 9 As.
Hints on Studies, Examinations, Moral Conduct, Religious Duties, and Success in Life.

THE RESPONSIBILITIES OF STUDENTS. 8vo. 32 pp. ½ Anna.
A Lecture by N. G. Chandavarker, Esq., B.A., B.L.

HOW TO PASS EXAMINATIONS. 8vo. 29 pp. ½ Anna.
Advice to students about University Examinations, with an account of a great Examination which all must pass.

PRAYERS FOR STUDENTS AND OTHERS. 18mo. 36 pp. ½ Anna.

THE SCHOOL-BOY. 16mo. 48 pp. ¾ Anna.
Advice to school-boys about their lessons, general conduct, and duty to God.

The Anna Library. 1 Anna each.

MOSTLY WITH NUMEROUS ILLUSTRATIONS.

Fables, Anecdotes, and Tales.

INDIAN FABLES. 48 pp.
PICTURE FABLES. 48 pp.
CHOICE PICTURES AND STORIES. 48 pp.
PICTURES AND STORIES FOR THE YOUNG. 48 pp.
THE BABES IN THE BASKET. 48 pp.

History.

INDIA IN VEDIC TIMES. 48 pp.
PICTURE STORIES OF THE ANCIENT GREEKS. 48 pp.
PICTURE STORIES OF THE OLD ROMANS. 48. pp.
PICTURE STORIES FROM ENGLISH HISTORY. 48 pp.

Biography.

ALEXANDER THE GREAT. 48 pp.
SAINT AUGUSTINE, THE GREATEST EARLY CHRISTIAN WRITER. 48 pp.
ALFRED THE GREAT, THE FAMOUS KING OF ENGLAND. 48 pp.
COLUMBUS, THE DISCOVERER OF AMERICA. 48 pp.
VASCO DA GAMA; OR, THE FIRST VOYAGE TO INDIA. 48 pp.
MAGELLAN: THE FIRST VOYAGE ROUND THE WORLD. 48 pp.

PETER THE GREAT, CZAR OF RUSSIA. 48 pp.

PALISSY, THE POTTER. 48 pp.
An example of the dignity of labour, of perseverance crowned with success, and of moral courage.

FRANCIS XAVIER. 48 pp.
An account of the life of this remarkable Missionary.

WILLIAM CAREY. 48 pp.
The translator of the Bible into Sanskrit, and the founder of English Missions to India.

STORY OF DR. DUFF, BY A. L. O. E. 56 pp.

THOMAS ARNOLD: THE MODEL ENGLISH TEACHER. 48 pp.

GEORGE STEPHENSON, THE FOUNDER OF RAILWAYS. 48 pp.

STORY OF DR. LIVINGSTONE, THE GREAT MISSIONARY TRAVELLER. 48 pp.

GENERAL GARFIELD. 48 pp.
The farmer boy who became President of the United States.

NEESIMA: THE TRUE PATRIOT OF JAPAN. 48 pp.

Animals and Plants.

PICTURES AND STORIES OF WILD BEASTS. 48 pp.

STORIES OF MONKEYS, ELEPHANTS, AND SOME OTHER BEASTS. 48 pp.

PICTURES AND STORIES OF BIRDS. 48 pp.

SNAKES, CROCODILES, AND OTHER REPTILES. 48 pp.

FISHES AND WHALES. 48 pp.

CURIOUS LITTLE PEOPLE; A DESCRIPTION OF INSECTS. 48 pp.

PEARLS, ANIMALCULES, AND OTHER WONDERS. 48 pp.

THE WONDERFUL HOUSE I LIVE IN. 48 pp.
A description of the human body.

MONSTERS OF OLDEN TIMES. 48 pp.

PLANTS: USEFUL AND WONDERFUL. Part I. 48 pp.
Structure of Plants; Food Plants.

PLANTS: USEFUL AND WONDERFUL. Part II. 48 pp.
Plants yielding, Clothing, Flowering, Timber Trees, Flesh-eating Plants, &c.

Physical Science.

ASTRONOMY AND ASTROLOGY. 48 pp.

BURNING MOUNTAINS, EARTHQUAKES, AND OTHER WONDERS. 48 pp.

Miscellaneous.

BUDDHA AND HIS RELIGION. 64 pp.

IDOLS OF THE EARTH. 48 pp.

HISTORY OF THE TRUE INCARNATION. 52 pp.

PROVERBS FROM EAST AND WEST. 48 pp.

SHORT PAPERS FOR SEEKERS AFTER TRUTH. 12mo. 112 pp.
A Guide to Religious Inquirers, treating of the Existence of God, Sin, the Need of a Revelation, the leading Doctrines of Christianity, and the Object of Life.

SHORT PAPERS FOR YOUNG MEN. 12mo. 104 pp.
A Sequel to the foregoing. Hints on General Conduct, the Choice of a Profession, and Success in Life.

THE CHRISTIAN RELIGION. 12mo. 68 pp.
By Professor Fisher of Yale College, United States; contains replies to some of the objections brought against Christianity.

Series for Parents.

CHILDBIRTH. 12mo. 36 pp. 1 Anna. Post-free, 1½ As.
How to have safe delivery, and strong, healthy children.

THE HEALTH OF CHILDREN. 12mo. 106 pp. 2 As.
Management of Infancy; Health; the Diseases of Children, Accidents; short notices of the most useful Medicines.

THE TRAINING OF CHILDREN. 12mo. 94 pp. 2 As. Post-free, 2½ As.
How to train children to be intelligent, obedient, truthful, industrious, orderly &c.; showing how to prepare them both for this world and the next.

Zenana Series.

THE AYAH AND LADY. By Mrs. Sherwood. 8vo. 60 pp. 1 Anna.
Conversations on the Ten Commandments, with interesting anecdotes.

FAMILY PRAYERS FOR INDIAN CHRISTIANS. 16mo. 83 pp. 1 Anna.

BALA SOONDAREE TAGORE. 18mo. 48 pp. ½ Anna.
An interesting account of a Bengali lady Mrs. Murray Mitchell.

PHULMANI AND KARUNA. 8vo. 100 pp. 2 As. Post-free, 2½ As.
An interesting tale of Bengali life, by Mrs. Mullens.

PICTURES OF ENGLISH HOME LIFE. 8vo. 80 pp. 2 As.
The object is to give some idea of an English Home. It treats of Houses, Furniture, Servants, Cooking, Food, Amusements, and Training of Children, &c.; with 76 illustrations. Educated Hindus might explain it to their wives.

EMBLEMS AND STORIES FOR WOMEN. 8vo. 90 pp. 2 As.
Familiar illustrations of Christian truth, taken from domestic life.

Miscellaneous.

1½ ANNAS EACH.

THE COW QUESTION IN INDIA, WITH HINTS ON THE MANAGEMENT OF CATTLE. 8vo. 64 pp. 1½ As.

ILLUSTRATED STORIES FROM HISTORY. 4to. 40 pp. Post-free, 2 As.
Interesting stories from the history of different countries, with a number of pictures.

STORIES FROM EARLY BRITISH HISTORY. 4to. 40 pp.
An account of the progress of Civilization in Early Britain, and how the people became Christians.

STORIES FROM EARLY CHRISTIAN HISTORY. 4to. 28 pp.
State of the world at the beginning of the Christian era; how the Gospel was first brought to Europe; persecutions of the Roman Emperors; accounts of Martyrs; Constantine the first Christian Emperor; with several illustrations.

TRAVELLING BY LAND, ON SEA, AND THROUGH THE AIR. 4to. 18 pp.
Various modes of travelling in different parts of the world, with numerous illustrative woodcuts.

FAMOUS CHILDREN OF LONG AGO. Stories of Bible Children. 64 pp.

STORY OF THE FIRST CHRISTIAN MISSIONARY TO EUROPE. 66 pp.
Religious Condition of Ancient Europe; Life of the Apostle Paul.

Papers for Thoughtful Muslims.

No. 1. THE WITNESS OF THE KORAN TO THE CHRISTIAN SCRIPTURES. 8vo. 20 pp. ¼ Anna.
Contains numerous Arabic quotations from the Koran, showing that the Injil is regarded as the Word of God. With a picture of the Kaabah and its enclosure.

No. 2. THE KORAN EXAMINED. 8vo. 48 pp. ½ Anna.
With pictures of the Kaabah, Mount Arafat, and casting stones at Mina.

No. 3. THE PROPHET OF ARABIA. 8vo. 40 pp. ½ Anna.
An account of the life of Muhammad, prefaced by a short description of Arabia and the religion of its early inhabitants. With a picture of Mecca during the Hajj.

No. 4. THE LANDS OF ISLAM. 8vo. 88 pp. 1½ Annas.
A description of Arabia, Afghanistan, Persia, Turkey and Morocco, showing their condition; with pictures of the Sultan of Turkey, Mecca, and other illustrations.

The foregoing Nos. 1—4, complete in stiff covers, 3 Annas.

SELECTIONS FROM THE KORAN. 8vo. 232 pp. 8 As. Post-free, 10 As. Half cloth, 12 As.
Upwards of five hundred of the most important passages are given, with headings, explanatory Notes where necessary, and a classified Index. An introduction treats of the Koran, its Divisions, Sources, &c.; the Creed, Duties, Sects and Feasts of Islam. The Review shows of the testimony the Koran to the Christian Scriptures; its claim to inspiration is examined; with an address to enlightened Muslims. Throughout, extracts are given from standard works on the subject.

Progress.

This is a monthly illustrated Periodical for the educated classes in India and Ceylon. The subscription is only 8 As. a year; with postage 14 As. Three copies may be sent for ½ anna postage.

The Periodical is specially recommended to TEACHERS. It would give new ideas to their pupils, while the page for students would be very useful to those preparing for examinations.

Orders to be addressed to Mr. A. T. SCOTT, Tract Depôt, MADRAS.

Other Publications may also be obtained of the CALCUTTA, ALLAHABAD, LAHORE, SIMLA, BOMBAY, BANGALORE & COLOMBO BOOK DEPÔTS.

PRINTED AT THE S. P. C. K. PRESS, MADRAS—1898.

00066056

Digitized with financial assistance from the
Government of Maharashtra
on 23 January, 2019